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Shastri, Prabhat Kumar
R̥gveda samhīta.

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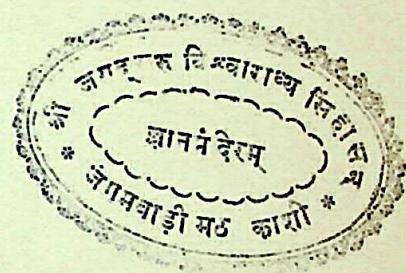
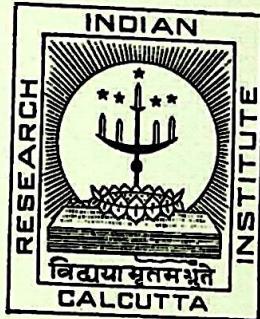
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RGVEDA-SAMHITĀ



TRANSLATED WITH CRITICAL NOTES

BY

DR. SITANATH PRADHAN, M. Sc.,
Ph. D., BṛHASPATI

Published by

SATIS CHANDRA SEAL, M. A., B. L.

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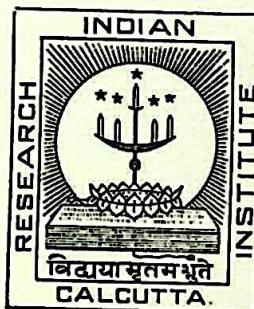
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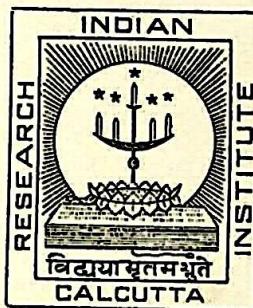
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1933

RGVEDA-SAMHITĀ



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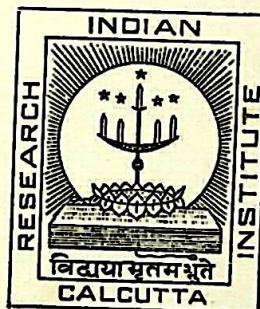
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ऋग्वेदासाम्हिता

सायना'स इन्ट्रोडक्शन टो दे कमेंटरी ओन दे ऋग्वेदा



TRANSLATED WITH CRITICAL NOTES

BY

DR. SATKARI MOOKERJEE, M. A., PH. D.,
LECTURER IN SANSKRIT AND PALI, CALCUTTA UNIVERSITY

AND

ASHOKANATH BHATTACHARYA VEDĀNTATĪRTHA, M. A.

Published by

SATIS CHANDRA SEAL, M. A., B. L.

Hony. Secretary,

**Indian Research Institute
Calcutta**

The spiritual heritage of India obscured by neglect and enveloped by the aura of myth and misrepresentation which have slowly grown round it through uncreative centuries has again to be discovered and rescued in its pure and primal form for modern humanity. This can be done only by sober judgment, careful scholarship and a disciplined faith in the potency of truths which are not limited by time and circumstance but ever operate through the living heart of humanity. My hope is that the Indian Research Institute in undertaking to restore and reinterpret the Vedic scriptures in their completeness will be guided by this unconquerable allegiance to truth and fulfil their great responsibility of carrying on the editing and publishing work with the unsparing diligence of creative scholarly research.

Pabindranath Tagore

PREFATORY NOTE

It is undeniable that the commentary on the *Rgveda* which passes on with the name of Sāyaṇa, is not the work of one man. This is borne out by the following fact, to which the attention of scholars is specially invited. The Stanza, RV. 3, 22, 5, the author of which was, according to the Sarvānukramaṇi, Gāthin, the son of Kūśika, is repeated by his son Viśvāmitra in RV. 3, 1, 23 ; 3, 5, 11 ; 3, 6, 11 ; 3, 7, 11 ; and by Utkila, the son of Kata—the son of Viśvāmitra, in RV. 3, 15, 7 ; and also by Devaśravas and Devavāta, the sons of Bharata, in RV. 3, 23, 5.

The stanza is important and has been variously interpreted by various scholars such as Langlois, Benfey, Stevenson, Wilson. The stanza is differently interpreted in two different places in the commentary of Sāyaṇa and it is quite clear that the two interpretations are the work of two different scholiasts. Observe in the commentary of Sāyaṇa that the stanza is interpreted by the scholiast in a particular way in RV. 3, 1, 23 ; when the stanza is next repeated in RV. 3, 5, 11, apparently the same scholiast says "this stanza has already been commented upon" (*pūrvam vyākhyātā*). When the stanza is next repeated in RV. 3, 6, 11, the same scholiast reiterates "this stanza has been already commented upon" (*llām agna itiyam pūrvam vyākhatā*). When the stanza is next repeated in RV. 3, 7, 11, a detailed commentary in a different way is given without any statement like "the stanza has been already commented upon." It shows quite definitely that the previous scholiast had just finished with commenting on the 6th hymn of Maṇḍala III of the *Rgveda*, and the next scholiast began his commentary with the 7th hymn of Maṇḍala III. Thus it is evident that there was a distribution of the work of commenting amongst scholiasts appointed by the king Bukka, and the inevitable result of distributing the work amongst scholiasts of varied scholarly capacities, has been that the Sāyaṇa-bhāṣya is heterogeneous. It was for reasons like this that Professor Max Müller passionately urged about fifty years ago on the necessity of re-interpreting the *Rgveda* and hoped that the combined efforts of all the Vedic scholars of the world, continued through generations, would ultimately enable us to walk faithfully in the foot-steps of these ancient poets. The same hope was cherished by the great American, the late lamented Dr. Maurice Bloomfield.

The *Rgveda* is the most previous heritage of all the Aryan nations of the world, the most ancient literary record of the Indo-European peoples, and I may request to all Vedic scholars of the world to help me with suggestions, contributions, books, periodicals, journals, off-print copies of articles of which they are authors ; as I am fully conscious that the stupendous task of explaining the *Rgveda* has been placed on my shoulders by Providence and can only become somewhat successful by the kind co-operation of all Vedic scholars. May this help be not grudged on account of barriers of country or inherited creed. All help in this direction will be gratefully acknowledged. I may request also those Fortune's favourites who are interested in ancient Aryan culture

to help me with means to provide myself with the numberless independent scholarly works bearing on the Veda, reminding them of the sacred injunction : "The gift of books on the Veda is the best of all gifts". Without their help, this venture which is likely to keep myself engaged for a number of years continually, will, I am afraid, be stifled. Any help rendered to me will be gratefully remembered and commemorated.

A word about the nature of the work. The translation throughout, will be made in strict accordance with the interpretation of Sāyaṇa, but as Sāyaṇa is manifestly wrong in his interpretation of many points in several places of the R̥gveda, the translations which will closely follow him, would accordingly contain, not necessarily the correct interpretations, but Sāyaṇa's interpretations. But at every step, Sāyaṇa's omissions and mistakes will be noticed, and an attempt will be made throughout the work to discover the real vestiges of the ancient poets, as far as it has become possible to do so with the light thrown by modern Vedic scholarship. Hence requests are made to scholars to use not the translation given in the body of the book, but the more correct interpretation always given in the foot-note, whenever Sāyaṇa is in error. In order to explain the way of arriving at the correct interpretation, the original of every stanza will be always given in Roman characters under the translation of Sāyaṇa's interpretation. Notes on important words will also be given in order to grasp the subject. It cannot but be observed, however, that Sāyaṇa's exhaustive and erudite commentary has been of immense help to us in understanding the R̥gveda and it would have been impossible for us to improve upon it, had he not left his pioneer work before us. But he has been misled at many points by the Brāhmaṇas and the Niruktas. The Brāhmaṇas which are nearest in time to the hymns of the R̥gveda, very often indulge in figures of speech and fanciful derivations and interpretations of words. The authors of the later Niruktas which often give the derivations of words from fanciful roots, are manifestly wrong in many cases. These two have conspired together to mislead Sāyaṇa by their authority. Where there is no such authority to mislead, Sāyaṇa is rational and gives just the correct interpretations in which the world of scholars is so very interested. But the chief reason for the creeping in of not a few errors into the so-called Sāyaṇa-bhāṣya of the R̥gveda is that the collaborators of the Sāyaṇa were not quite as competent in the field of Vedic scholarship as we expected them to have been. This will be clear as we shall proceed in our work. It will always be my aim to make the English translation of the R̥gveda true to the very letter, in order that we may fully understand how our Aryan ancestors thought and lived and had their being. This will go no doubt somewhat against the chasteness of the English language but there is no help. As this was also the principle which guided my predecessors, I hope I shall be excused in view of our well-known object of travelling faithfully in the foot-steps of Vedic seers without going astray.

Dated the 25th June, 1933.

Calcutta,

1-1, A, Goabagan Street.

S. N. PRADHAN

PUBLISHER'S NOTE.

The Indian Research Institute, which was inaugurated in July 1932, to propagate Ancient Indian Culture and Wisdom by publication of and researches into the best products of Ancient Indian Literature, is now presenting before the scholarly world and the public, its first product—a critical and scholarly edition of the Rg-Veda Saṁhitā, the oldest literary record of the Indo-European people, with trilingual translations and explanatory notes in English, Hindi and Bengali. The scheme given below that will be followed in this edition is undoubtedly very ambitious and I crave the patience and indulgence of our readers and subscribers to carry it out in toto. At the outset I have to answer the question put by many sympathisers to me and to the Institute that why instead of publishing so many as yet unpublished treasures of Ancient Indian Literature, we undertake the Rg-Veda Saṁhitā when there are already a few editions of it. I beg to state that since F. Max Müller's pioneer work, the first and second editions of the Rg-Veda Saṁhitā, few critical editions have appeared. Besides they contained only the Text, Padapātha and Sāyanāchārya's commentary and are nearly out of print, nor are they obtainable by the majority of the Indians. Further it is an uncontroversial truth that the Vedas are the fountainhead of India's Religious thought and culture, and for a just appreciation of the magnificent legacies of the Past India, the widest publicity of the Vedas is indispensable. But they are not given the attention they deserve partly due to their being recorded in ancient Sanskrit not easily intelligible to the non-Sanskritists of the land and partly for want of any cheap and yet dependable scholarly edition with translations and critical notes. Also the results of the untiring labours of German scholars in the arena of Vedic literature are not accessible to people ignorant of German. In order to supply those longfelt wants, the Institute has launched upon this stupendous task of bringing out a unique world-edition of the Vedas with comprehensive and up-to-date research results. To fulfil the wants of the Indian mass, the Hindi and the Bengali portions would be presented in a very lucid and popular way. That the edition may be obtainable immediately by one and all, it will be issued in fascicles and each fasciculus is expected to be published every month. It will consist of the following four portions :—

(1) The Text with accent marks, Sākalya's Padapātha, Sāyanāchārya's commentary, extracts from other ancient Indian commentators viz. Skandaswāmin, Venkatamādhava, Gunavishnu, Anāndatirtha etc. (most of which are not available in the market), explanatory and critical notes in Sanskrit. and variant readings.

(2) English translation (in the light of Sāyana's Commentary), critical notes embodying among others, different interpretations of great European and American Vedic scholars viz. Bournouf, Max Müller, Roth, Langlois, Geldner, Pischel, Hillebrandt, Oldenberg, Bergaigne, Ludwig, Rosen, Grassmann, Bloomfield etc., together with a synopsis of the results of historical, geological, archæological and philological researches of eminent Indologists.

(3) Hindi translation (in the light of Sāyana's commentary), with short explanatory notes and viewpoints of other interpreters viz. Dayānanda Saraswati etc.

(4) Bengali translation (in the light of Sāyana's commentary) with requisite explanatory notes. Besides there shall be critical and elaborate introductions in Sanskrit, English, Hindi and Bengali, embodying all the researches into the vedic literature which will be published in separate fascicles.

It is needless to say, this edition shall have the great merit of incorporating all the different standard viewpoints and every portion shall have a special feature. It is gratifying to note that we have the privilege of getting at our disposal the help of erudite Vedic scholars composing our Editorial Board, and have every reason to believe that they will carry out this noble task to the entire satisfaction of the scholars and laymen alike, and I beg to offer thanks to them, on behalf of the Institute, for their untiring labours. I also thank the members of my committee, the gentlemen who have already enrolled themselves as subscribers and the generous public, for their kind co-operation and hearty sympathy.

In conclusion, I pray that this edition of the Vedas which are regarded by the Hindus as the realisations and revelations of our ancient Rishis, as the highest authority on moral and social laws will find ready appreciation in them for a proper moulding and free growth of our moral and social progress and outlook. To the Non-Hindus too, it shall serve the useful purpose of a storehouse of knowledge and materials for varied researches into the language, history, culture and civilisation of the Aryans of the dim and distant ages and for any critical, historical and genetic survey of later philosophical and religious thoughts of India. It may also establish the inseparable bond of religious and cultural unity among the Indo-Aryan, Indo-Iranian and Indo-European peoples, existing from the earliest period of humanity.

Let us now hope that the Vedas, the Book of books will open to the world the spiritual, moral and intellectual treasures handed down by our earliest forefathers and give the key to the solution of the deepest secrets and enigmas of human hearts.

"Jhulan Purnimā"
5th August, 1933
Indian Research Institute, Calcutta.

} Satis Chandra Seal

FOREWORD

The unimaginably vast Vedas and the multitudinous literature springing up round them from age to age have bewildered and baffled Seekers in all times. "Impart them not to the अतपस्क (undevoted)" has been the eternal injunction which led to restrictions and circumventions that have been ill-understood and worse appreciated by those that are not devotees. To keep the flame aglow and to help it in growing from more to more has been the age-long endeavour of all coming within the influence of what the Vedas seek to teach and impart.

In the inalienable interest of purity of text, to put it at the lowest, methods of promulgation and spread of Vedic truth have been most careful and at times appeared to amount almost to unhealthy secrecy when it had to be handed from father to son and from preceptor to disciple, and when the slightest change in pronunciation and intonation made all the difference to ideation and sense in a highly complex language with peculiar grammatical formation. It was this spirit that forbade the imparting of the Vedas to those with imperfect training, devotion and preparation with which olden times used to associate women and non-Brahmins. Things necessarily changed with the appearance and growth of modern methods of record, even which have not been free from sources of impurity. Even when letters, alphabets, scripts and languages came into existence—long before which,—in fact from the commencement of Eternity, if such a phrase be permissible—when the Vedas were in existence, the injunction has been meticulously careful and loyally obeyed. This injunction abiding for all times in spirit, makes it imperative and obligatory on those who venture upon the publication of anything relating to the pristine storehouse of human knowledge and inspiration from the beginning of time, to be most careful.

The Indian Research Institute in its attempt to bring out a new edition of the Rigvedas is not and can not be oblivious of the spirit of this injunction which had its origin in the natural desire that Vedic teachings should on no account be defiled or degraded by imperfect presentation or interested interpretation.

Purity of the Text has been attempted to be secured after much laborious comparison and compilation. As the Publisher's Note fully explains, the present edition will aim at incorporating Padapātha, Sāyana's commentary, comparative notes on other commentaries and will incorporate an English, a Bengali and a Hindi translation for the use of those to whom Vedic Sanskrit with all their difficulties is a sealed book.

In this connection referring only to modern endeavours one must gratefully recall to mind the labours of Swāmi Dayānanda Saraswati of the Punjab, of the scholars of Poona who edited the Vedārtha Yatna, and the editor of the Bombay publication. Bengal has had its share of labours of conservation and promulgation of Vedic learning which have unfortunately recently flagged,

Among the workers in Bengal are worthy of note the labours of Rājā Rām Mohun Roy and more recently of Maharsi Debendra Nāth Tagore, Pandit Tārānāth Tarkavāchaspāty, Pandit Satyabrata Sāmasrami (who worked with the assistance and encouragement of Principal Prasanna Kumār Sarvādhikāri of the Sanskrit College), Pandit Ramānāth Saraswati, Mr. Ramesh Chandra Dutt (who had the assistance of Pandit Iswar Chandra Vidyāsagar and Pandit Mahesh Chandra Nyāyaratna), Pandit Umesh Chandra Vidyāratna; Pandit Umesh Chandra Batabyāl, Mr. Manmatha Nāth Dutt, Pandit Durgādās Lahiri, and the Bengali Pandits of the Vedodbodhini Sabhā of Benares. Inspite of these labours, dependable editions at moderate prices are not available which is a great drawback for those who for spiritual, educational, literary or historical purposes—as the case may be, desire to possess and consult this storehouse of learning, wisdom and spirituality.

The field is vast. But alas, the gleaners are few and are getting fewer and fewer every day. Vedic learning, research and culture have been steadily on the wane, particularly in Bengal, and workers both of the old and modern types, trained in old and modern methods, and imbued with old and modern spirit are steadily on the decrease. This has augmented the difficulty of those who have voluntarily made themselves responsible for the present edition. As President of the Committee of Management, guiding their labours, I confidently bespeak abundant co-operation, support and patience of the public—the princes and people of India—for whose assistance we earnestly appeal. Without such help and co-operation, the painstaking and ambitious standard that we have set to ourselves can not be achieved. For reasons absolutely beyond our control we have been behindhand our engagements for which complete apologies are due and are tendered.

The task is heavy, the resources are few and the workers fewer. This is our excuse for the patent imperfection of the work. Inspite of all handicap, our devoted band of workers is resolved to carry it on in a prayerful and determined spirit.

May the God of Nations bless and prosper this high and worthy emprise.

"Jhulan Purnimā"
5th August, 1933,
Prasadpur,
20 Suri Lane, Calcutta.

Devabānudārvādhikāry

PREFATORY NOTE

The importance of Sāyaṇa's Introduction to the Commentary on the Ṛgveda must be recognised by all students of Vedic literature. It represents the orthodox traditional attitude towards the Vedas. The Vedas have recently been looked upon as a storehouse of philological, historical, and socio-logical materials and have thus attracted the attention of scholars both in Europe and India. Their importance in the study of Comparative Religion has been amply acknowledged by orientalists. The orthodox standpoint, however, has been entirely different. The Vedas are the repository of divine and supersensuous knowledge, and so far as the Karmakāṇḍa is concerned, they have been regarded as the sole authority for the conduct and performance of sacrifices, believed to bring about all that is desired by human beings. In the Jñānakāṇḍa i. e. in the Āraṇyakas and Upaniṣads, we meet with highest forms of meditation and prayers and dissertations on the Supreme Reality, Brahman. We do not at all intend to enter into the merits of historical and comparative study. We beg to emphasise the fact, without any disparagement of modern methods of Vedic study, that the orthodox standpoint which interprets the entire Karmakāṇḍa (Mantras and Brāhmaṇas included) in the light of their utility and relevancy to the cult of sacrifice, deserves as careful and patient study, if not more, as the modern style. For a full comprehension of this side of Vedic interpretation, it is necessary to acquire a thorough mastery over the entire Mīmāṁsā Philosophy inclusive of what is called the Vedānta and also a thorough acquaintance with the Śrauta and Gṛhya Sūtra literature. The task is verily stupendous and would perhaps require a whole lifetime. But if a large number of scholars devote themselves to this study and collaborate with one another, the result will be a tremendous expansion of human knowledge.

In his Introduction, Sāyaṇa raises and discusses the problems of Vedic study which have exercised the minds of scholars in India from the ancient times. The question of the eternity of the Vedas as an uncreated literature (apauruṣeya) has been discussed with a thoroughness which is possible within the limited compass of his Introduction. He introduces all sorts of relevant problems, to the discussion and elucidation of which the entire Mīmāṁsā literature has dedicated its energies. The result has been what is to be expected. Every

page, almost every line, bristles with difficulties of a highly technical character which can be elucidated only if relevant matters are supplied from the inexhaustible field of Mīmāṃsā literature. To give a literal translation will not help the understanding of the problems raised by Sāyaṇa and it will be, we are afraid, a waste of time and energy. We, therefore, have followed a plan of our own, which will, we believe, be more helpful to students. We have given a literal translation of the text, so far as practicable, and have not, however, hesitated to give a free rendering where the interests of perspicuity called for it. We have also appended as footnotes all the informations that were deemed necessary to understand the whole spirit of the discussion ; and from the sources, which we have taken care to indicate at every step, it will be obvious to an impartial reader that we have spared neither time nor pains to make it as thoroughgoing as possible.

We think it necessary to add one word of caution. The progress in such work of translation cannot but be slow and we ask the readers to bear with us. We can, however, assure the readers that we shall not grudge the amount of labour that such a task may involve and we keep ourselves open to any suggestions for improvement that may be kindly offered by Sanskrit scholars from any part of the world.

Calcutta,
The 13th. September, 1933. }

SATKARI MOOKERJEE,
ASHOKANATH BHATTACHARYA.

EDITOR'S NOTE

The present English translation of the *R̥gveda-Saṁhitā* with critical notes aims at presenting to the public, in a popular way, not only the plain English rendering of the Mantras but also collecting together the researches conducted by the Vedic scholars in various lines, in a concise manner. The publication of Vedic Bibliography by L. Renon three years ago has made it possible to bring within easy reach the complete literature on the subject, and the present writer has spared no pain in consulting all the works so far available here.

The scheme has been set forth in the Publisher's Note, but it has been found desirable to present the detailed scheme in dealing with the subject matter. The outline of the scheme is given below :—

(I) The division into Maṇḍalas and Aṣṭakas are given at the top of every page on either side. The Maṇḍalas are divided into Ānūvākas and Sūktas, which are shown on the right hand side by M., A. and S. respectively. Similarly, the Aṣṭakas are divided into Adhyāyas and Vargas which are represented on the left hand side by A., A. and V. respectively. It is to be particularly mentioned that the whole *R̥gveda* is divided into ten Maṇḍalas (an earlier grouping) or eight Aṣṭakas (a later division). Each Maṇḍala comprises several subdivisions known as Ānūvākas. Each Ānūvāka consists of several hymns or Sūktas, each of which again consists of several ḫks, mantras or verses. Aṣṭakas, again, are subdivided into Adhyayas. Each Adhyāya includes several Vargas, each of which again comprises several verses. It will be understood, as we shall go on with the work, that these two broad divisions, viz., Maṇḍala and Aṣṭaka, overlap each other.

(I) In the case of a hymn (sūkta), the names of the deity or deities, of the sage composing the hymn, the kind of the metre and the tune are added. The names of the deities and sages are given both according to Kātyāyana's Sarvānukramanī and Śaunaka's Br̥haddevatā. Short notes on the Deities (Devatās) and the sages (R̥ṣis) coming for the first time will be given at the beginning of the hymn (sūkta).

(2) The text of the mantra is given in Roman character, preceded by its number.

(3) The references to the quotations of the ḫk in other Vedic literature and its repetitions wholly or in part in other parts of the *R̥gveda* are presented.

(4) Chronology of a complete hymn or a particular ṭk, as the case may be, is briefly dealt with particularly in the light of researches of Arnold, Bloomfield, Oldenburg, Ludwig and others.

(5) Next follows the ritual application of the entire hymn or a particular ṭk.

(6) A reference to the translations and critical notes of different Vedic scholars is next added. A list of complete or nearly complete translations of the Ṛgveda-Saṁhitā with abbreviations for future reference will not be out of place.

Wilson (W), English Tr., 1862.

Langlois (L), French Tr., 1872.

Ludwig (Lud), German Tr., 1876.

Grassmann (Gr), German metrical Tr., 1877.

Griffith (Grf), English metrical Tr., 1896.

M. N. Dutt (M), English Tr., 1906 (up to a portion of the ninth maṇḍala).

R. C. Dutt (R), Bengali prose Tr., 1909.

Dayānanda Sarasvati (D), Sanskrit paraphrase up to the eighth maṇḍala.

Vedārthayatna (V), Mārathi and English Trs., 1876-83 (incomplete).

Durgadāsa Lāhiḍī (DL), Ṛgveda, with Beng. Tr. of the 1st Aṣṭaka.

Geldner (G), German Tr., 1923 (first four maṇḍalas).

Further, fragmentary translations of the Ṛgveda attempted by various scholars are referred to in proper places.

The following Sanskrit commentaries have been so far printed :

Skandasvāmin's (Sk) bhaṣya with dīpikā of Veṅkaṭamādhava (VM) 1929.

Sāyana's (S) bhaṣya, first edited with the text by the late lamented F. Max Müller, the second edition of which was published in 1890-92.

Rāghavendra's (Rgh) Mantrāthamanjari, on Maṇḍala I, Hymns 1-40, 1902.

Ānandatīrtha's (Ān) Ṛgbhāṣya on Maṇḍala I, Hymn 1-40, 1901.

Jayatīrtha's (J) Ṛgbhāṣya-ṭīkā, a supercomm. on Ānandatīrtha's work, 1901.

Narasīmha's (N) vivṛti on Jayatīrtha's supercomm., 1901.

The last four commentaries, Lahidī's Bengali Notes and Dayānanda's bhaṣya deal with the philosophical significance as well.

It is to be noted that the reference to the above works will not be repeated in a hymn or a ḍk ; but the others (not referred to above) will be mentioned where necessary.

(7) Next comes the translation based on Sāyaṇa's Commentary. The Sanskrit words are placed within brackets after each English equivalent.

(8) Next follow the critical notes on individual words. Each word is thus dealt with :

(a) Name. (b) Derivation within brackets, followed by philological notes. (c) Meaning of the word according to *Niṛghaṇṭu* and *Nirukta*, if any. In the case of verbs the meaning or meanings according to *Dhātupāṭha* of Pāṇini. (d) Meaning of the word in that particular hymn according to the commentaries and translations. (e) A brief survey of the variants in the meanings of the word as used in other places of the Ḍgveda or other vedic literature according to the commentaries and translations. This will be shown in a tabular form so that the whole matter may be seen at a glance.

(9) The highly probable significance of the verse will be next given.

(10) The accents are next considered with complete references to Pāṇini's grammar (referred to as Pāṇ.) and Ḍgvedaprātiśākhya (Max Müller's edition) (referred to as RP).

(11) The Philosophical significance, as dealt with in several commentaries are next taken up.

(12) The myths, and interpretations from various points of view, e.g. astronomical, historical, geographical, geological, etc. are presented, as occasions arise.

Lastly, it should not be omitted to mention that in a huge work like this, it is not surprising that mistakes may creep in both from the fault on the part of the printer and from the editor's overlook or even ignorance. The editor will be much grateful if such mistakes are pointed out. Any suggestion for further improvement of the work will be highly appreciated.

Transliteration of the Sanskrit and Allied Alphabets.

Abbreviations.

AA	... Aitareya Āraṇyaka	BD	... Bṛhaddevatā	SŚ	... Sāṅkhāyana Śrautasūtra
AB	... Aitareya Brāhmaṇa	KA	... Kauśitaki Āraṇyaka	ŚB	... Śatapatha Brāhmaṇa
AU	... Aitareya Upaniṣad	KB	... Kauśitaki Brāhmaṇa	Sr.	... Sarvānukra- maṇi
ApDh	... Āpastamba's Dharmaśūtra	KS	... Kāthaka Saṃhitā	SV	... Sāma Veda
ApŚ	... Āpastamba's Śrautasūtra	KapS	... Kapiṣṭhala Saṃhitā	TA	... Taittiriya Āraṇyaka
ArB	... Ārṣeya Brāhmaṇa	KaīŚ	... Kātyāyana's Śrauta-sūtra	TanB	... Tāṇḍya Brāhmaṇa
AśvŚ	... Āśvalāyana's Śrautasūtra	MS	... Maitrāyaṇi samhitā	TB	... Taittiriya Brāhmaṇa
AV	... Atharva Veda	Nigh	... Nighaṇṭu	TS	... Taittiriya
BauŚ	... Baudhāyana's Śrautasūtra	Nir.	... Nirukta		Samhitā
		Pan.	... Pāṇini	VS	... Vājasaneyi
		RV	... R̥g Veda		Samhitā

An Introduction to the Commentary on the Rg-Veda

By

SĀVĀNĀCĀRĀ

1. I bow down to the elephant-faced (God), to whom (even all other) deities with the Lord of speech (Bṛhaspati) at their head, bow down on the eve of all their undertakings, and (thereby) become successful in their attempts.
2. I worship Him—Vidyātīrtha,* Who is (identical with) Maheśvara, Whose breath the Vedas are, (and) Who from the Vedas created the whole world.
3. By whose favourable glance, King Bukka assumed His form,† and bade the (celebrated) teacher Mādhava to expound the meaning of the Vedas.
4. Having already expounded, in an extremely concise manner, the Pūrva and the Uttara Mīmāṃsā, Mādhava, the merciful teacher, sets himself to teach the meaning of the Vedas.
5. In view of the prime importance of the work of the Adhvaryu priest in sacrifices, the Yajurveda was previously (i.e. first) explained; now to facilitate the task of the Hotṛ priest, the Rgveda is going to be explained.

* We have it from tradition as well as from internal evidence of texts that Vidyātīrtha was the *guru* of Bhāratītīrtha who in his turn was the *guru* of Mādhava. We refer the reader to the seventh stanza of the inaugural verses of Jaiminiyāyamālavistara, where Mādhava expressly acknowledges Bhāratītīrtha as his teacher : ("Sa bhavyād Bhāratītīrtha-Yatīndracaturānanāt / Kṛpām avyāhatām labdhvā parārdhyapratimo'-bhavat"/) The Vaiyāsikāyamāla is ascribed to Bhāratītīrtha. And in the first inaugural verse the author makes his obeisance to Vidyātīrtha as identified with God : ("Praṇamya paramātmānam Śrī-Vidyātīrthaśūpiṇam" etc.) In our present work, Vidyātīrtha is saluted as God Incarnate. Now Vidyātīrtha was identified with God, not only because he was the *guru* of Bhāratītīrtha and *paramaguru* of Mādhava, but also because Vidyātīrtha was believed to be an incarnation of the benevolent form of Maheśvara (anugrāhakāmūrti). In the Śaivāgamas it is laid down that the Highest God (Maheśvara) has five forms or aspects named Isāra, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta respectively discharging the functions of creation (srṣṭi), preservation (sthiti) destruction (saṃphāra), obstruction (nirodhana) and compassion or benevolence (anugraha). Vidyātīrtha is supposed to be the incarnation of the last form.

† King Bukka was not only a great king and a valiant hero, but was believed to be a human representation of the Form of Preservation of the Great God. This accounts for his wonderful success as a mighty ruler. He was also a great patron of learning and was believed to be omniscient and this has been accounted for by the fact that he was an object of special favour of Vidyātīrtha, so much so that Vidyātīrtha was believed to reside in his inmost soul and to guide him in all his actions :

"Yad brahmā pratipādayate praguṇayat tat-pañcamūrti-prathām
 Tatrāyaṇ sthitimūrtim ākalayati Śrī-Bukkāṇa-kṣmāpatib/
 Vidyātīrtha-munis trādātmani lasan mūrtis tva anugrāhikā"
 Tenāsyā svaguṇair akhaṇḍitapadaṇṭi sārvāṇīyam uddyotate" //
 (Stanza 3, Jaiminiyāyamālavistara)

6. In this (proposed commentary), the first chapter is to be listened to in the traditional fashion (i. e. directly from the lips of the teacher)* ; and an intelligent student, having thereby acquired (enough) proficiency, will be in a position to understand (the rest of) the whole.

In this connexion, some contend—it is a fact that the R̄gveda is given first mention everywhere (throughout the sacred literature) ; and as such is understood to occupy the most honoured position, in consonance with the dictum (laid down by Kātyāyana) that “the most honoured should have precedence of others” (under Pā. II. 2. 34) ; considerations of propriety, therefore, demand that the R̄gveda should have been commented upon first of all. The primacy of the R̄gveda is quite apparent from the Puruṣasūkta :—

“From that ‘yajña’ invoked by all, the R̄ks (hymns) and Sāmans (chants) were born ; the metres were born from it ; the Yajus (sacrificial formula in prose) was born from it.” (R. V. X. 90. 9).

‘Yajña’ here has the value of ‘yajaniya’—one to whom sacrifices are to be offered, that is to say, an object of worship. It refers to the great God who is described as the Puruṣa (Primæval Man) with thousands of heads etc. (R. V. X. 90.1). He is ‘Sarvahut’ i.e. invoked by all. Although (it is found) that Indra and other gods are invoked here and there, still there is no contradiction as it is the Great God Himself who exists in the form of Indra and others.

And so we have it from the text of another hymn—

“They call Agni—Indra, Mitra, Varuṇa ; and he is the divine Garutman† (the Sungod) with beautiful wings (rays). The wise men call the One Being variously ; and name (Him) Agni, Yama and Mātariśvan.” (R. V. I. 164. 46)

The Vājasaneyins also cite this text :—

“Now what (the ritualists) say—“worship this, worship that,” (thinking each to be) a different deity ; (it is but a misconception) ; this multiplicity (of gods) is but His (manifestation). It is but He Who comprehends all the gods.” (Br. Up. I. 4. 6). So it is established, that it is the supreme God alone, who is invoked by all.

Now the prerogative position of the R̄ks does not rest only upon the fact of its first mention, but it follows also from the fact that it serves as the instrument of tightening up the parts of the sacrifice (into a compact whole). So the Taittirīyas read the text :—

* Sampradāya :—The traditional system of teaching in which the disciple directly learns from the teacher. The traditional learning, as handed down orally from teacher to pupil, is also called Sampradāya. It is secondarily used in the sense of ‘a sect.’

† Sarvahutah—Peterson translates it as—“invoked of all men.” He evidently derives hutah from √hven—to call. Sāyaṇa is not very explicit in this context, though in the interpretation of the verse of the Puruṣasūkta, he evidently takes it as a derivative of √hu—to offer as an oblation. The short vowel u in sarvahut justifies this sense. Hutaḥ with its short vowel u cannot be anyway derived from √hven. Macdonell also takes the root as hu—to sacrifice.

‡ Sāyaṇa explains Garutman as the Sun-god and he derives it from the √gr—to swallow. The Sun-god is so called for his swallowing up moisture. Suparṇa—he explains parṇa as the rays of the Sun.

"Whatever in the sacrifice is done by means of Sāman or Yajus, is loose, and what (is done) by a R̄k, is firm and solid." (T. S. 6. 5. 10. 3). So also the Brāhmaṇas of all the Vedas, in order to confirm confidence in their own statements, quote specially the text of the R̄gveda saying "so it is said in a verse of the R̄gveda" (Gop. Br. 1. 1. 9 etc.). In the Mantra sections of the Yajurveda also many verses of the R̄gveda are read for the purpose of being employed by the Adhvarya (priest). It is a well known fact that all the verses of the Sāmaveda are based on (i. e. borrowed from) the R̄gveda in their entirety. The followers of the Atharvaveda, too, in their own Sāṃhitā read for the most part the verses of the R̄gveda. Hence the exalted position (of the R̄gveda) is established from the fact of its being honoured by all other Vedas. The Chandogas, also, thus recite a speech of Nārada to Sanatkumāra, (which endorses this order of) primacy. "Your Holiness ! I have studied* the R̄gveda, the Yajurveda, the Sāmaveda and the fourth Veda—Atharvan" (Ch. VII. 1. 2).

The Muṇḍakopaniṣad, too, reads as follows :—

"The R̄gveda, the Yajurveda, the Sāmaveda and the Atharvan". (I. 1. 5). In the Tāpaniyopaniṣad also, in (the description of) the pādas (feet) of the sovereign Mantra (sacred to Lord Nṛsiṁha) the following order of study is laid down :— "The four Vedas—R̄k, Yajus, Sāman and Atharvan, together with their ancillary sciences (āṅgas) and their different recensions (Śākhā) constitute the four feet," (Nr. Pa. Tā. I. 1. 2). Similar instances might be cited from everywhere. So it follows that the R̄gveda, in view of its supremely honoured position, should have been, in the fitness of things, commented upon first of all.

To all of them, the following reply is given—

Granted that the R̄gveda certainly possesses this primacy so far as the study of all the Vedas, the unbroken reading of them from start to finish, the spiritual sacrifice, consisting in the learning and teaching of the Vedas †, and the muttering of mantras are concerned. But (it should be carefully noted that) the knowledge of the meaning (of the Vedas is insisted upon) for the performance of the sacrifices, and in that respect Yajurveda undisputedly enjoys the position of supreme importance ; and so it stands to reason that Yajurveda should be commented upon first. And this supremacy (of the Yajurveda) is plainly stated in a verse of the R̄gveda itself :—

"R̄cām̄ tvaḥ posam̄ āste pupuṣvān̄
Gāyatrām̄ two gāyati Śakvariṣu/
Brahmā two vadati jātavidyāṝp̄
Yajñasya mātrām̄ vimimita u tvaḥ"// (R. V. X. 71. 11)

* Śaṅkara explains *adhyemi* as equivalent to *smarāmi*—I remember. This is more in consonance with the context.

† Cf :—Manu—"Adhyāpanam brahmaya jñāḥ" etc. (III. 70). 'Brahmaya jñāpa' can be taken as one word also. It consists in the recitation of one particular mantra from each Veda after daily morning prayer. This abbreviated study is believed to have the efficacy of the study of all the Vedas. It seems to be a concession to weaker intellects (arthavāda). CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Yāska, the author of the Nirukta, gives in brief the purport of this R̄k verse as follows (Ni. I. 8):—" (It) determines (the sphere of) the application of the duties of priests". Again the same author explains the first quarter—One (priest) i.e. Hotr nourishes the R̄ks ; R̄k is equivalent to *archanī* (panegyric). The meaning of this is as follows :—The word 'tva' is the synonym of 'eka' (one) and qualifies 'Hotr'. One priest called Hotr, at the time of the sacrifice, makes a culture of the R̄k verses found in his own Veda. In other words, he makes a collection of the verses read in various places; determines that this much constitutes this Śastra (5) ;—this is what is called here culture or nourishment (puṣṭi). The word *archanī* is given as the meaning of the word R̄k ; The etymology of the word R̄k implies that by it a particular deity, or a particular rite or a particular instrument of a rite—is eulogised.

Next (he) explains the second quarter—"Another, the Udgāṭr sings the *gāyatra* in the Śakvari verses. The term *gāyatra* is derived from the √gai which means an act of praise ; the Śakvaris mean R̄k verses ; and is (derived) from √śak (to be able), "These are called Śakvaris, because (he) was able to kill Vṛtra with their help." The meaning of the whole is this :—One other priest called Udgāṭr sings the *Stotra* † called *gāyatra* (composed of) R̄ks called Śakvaris. Since verbal roots possess more than one import, the word *gāyatra* is derived from the root gai ‡ denoting an act of praise. The word Śakvari is derived from the root śak. The etymological meaning that (he) is able to slay Vṛtra by means of these hymns—is actually found in a Brahmana (Kau. Br. XXIII. 2).

Now (he) explains the third quarter—"One—the Brahman (priest) voices his approval as each (performance) takes place (in due order), Brahman is one who knows all—and is in a position to know all." The meaning of it is this—one priest named Brahman gives his approbation on the occasion of each performance as comes forth in the course of the sacrifice such as the act of fetching (water etc.) ;—being addressed as—"Oh, Brahman ! shall I fetch the waters," he gives the permission, saying "Om, fetch (them)." Now this Brahman is thoroughly conversant with all the rites prescribed in the three Vedas ; and so is in a position to give his approval to different rites if adjudged to be in proper form, and also to correct the mistakes if any occurs. Now with regard to the competency (of the Brahman) the Chandogas read the following :—"This is the sacrifice ; mind and speech are the twofold path of it. The Brahman rectifies one of them with his mind (i. e, the Brahman has the entire plan of the sacrifice in his mind) ; and the Hotr, the Adhvarya and the Udgāṭr (rectify) the other with their speech. (Ch. Up. IV. 16-1,2). To insure the prevention of any likely mistake, the entire sacrifice has to be thoroughly surveyed in mind ; and the hymns of the three Vedas also are to be recited in speech. Now the three priests, Hotr and the other (two), together purify the

* Śastra a collection of hymns to panegyrisse the gods without any musical accompaniment.

† Stotra—a collection of hymns, sung in accompaniment with music.

‡ The meaning assigned to √gai in Pāṇini's Dhātupāṭha is to make a sound—"Kai gai śabde". The grammarians lay down the dictum that verbal roots may possess several meanings, and the meaning assigned by Pāṇini is only by way of illustration.

path of the sacrifice typified by speech. The Brahman alone by himself, sets in order the entire path of the sacrifice that is typified by the mind. Hence he has the competency in question.

Next (he) explains the fourth quarter :—“One, the Adhvaryu measures out the (whole) structure of the sacrifice. Adhvaryu is equivalent to Adhvarayu i. e. one who yokes the sacrifice, in other words, (he is) the leader of the sacrifice.” The meaning of it is this—one priest named Adhvaryu measures out i. e. constructs in a special way the *mātra* i. e. the very form of the sacrifice ; *mātra* stands for the essential form (of a thing), (being derived from *mā*), meaning that which is measured i. e. constructed. Now this function of construction (as relating to Adhvaryu) is understood from the very etymology of the word Adhvaryu. The word Adhvaryu can be (easily) converted into the form Adhvarayu, by restoring the vowel *a* which has been elided in the procedure of Vedic grammar. “(He) yokes the sacrifice”—is but the meaning of the component parts ; “the leader of the sacrifice”—is (proposed as) the purport (of the whole word). Yāska has this very idea in his mind, when he demonstrates an etymology which indicates the (special) efficiency of the Adhvaryurveda with regard to the performance of sacrifices. “The (name) ‘Mantras’ comes from *manana* (thinking) ; ‘Chandas’ from *chādana* (to cover) ; ‘Stoma’ from *stavana* (praising) and ‘Yajus’ from *yajati* (to sacrifice). (Ni. VII. 3. 6).

It follows, therefore, that the (main) body of the sacrifice is constructed in the Yajurveda—the province of the Adhvaryu and it is the mainstay of the two other Vedas, which supply the two limbs—*Stotra* and *Sastra*, as supplements required by the (main) body (for its completion). So the Yajurveda being the mainstay (of the other two Vedas) should have the first claim to a commentary. Next to that, of the two Vedas, the *R̥gveda* should be commented upon first, as all the verses of the *Sāmaveda* are bodily taken from the *R̥gveda* ; and so (we propose) to write a commentary on the *R̥gveda* now.

But it may be urged that there is no such thing as *Veda* at all ; how can there exist the *R̥gveda* which is only a particular subdivision of it ? For, what is this, you call *Veda* ? Neither a definition, nor any proof of it can be adduced. And in the absence of these two (definition and proof), nothing can be possibly established. And so runs the dictum of the logicians*—that “a thing can be established only by definition and proof.” †

* Nyāya—it should be observed that the word Nyāya is a comprehensive term and may be equated with the word ‘Science’ in its broadest sense. Though latterly it was practically monopolised by the logicians as a description of their Science, it was claimed by the Mīmāṃsakas also. And so we have that various celebrated works of Mīmāṃsa are designated by this word ‘Nyāya’. Cf.—Jaiminiya-Nyāyamāla of Mādhaba, Nyāyaratnākara of Pārthaśārathi Miśra and so on.

† It is a nice point and requires some elucidation, why both *Lakṣaṇa* (definition) and *Pramāṇa* (an instrument of proof) should be insisted upon to prove the existence of a thing. Now *Lakṣaṇa* is nothing but a characteristic trait in the thing sought to be defined, which distinguishes it from all other similar and dissimilar things. A definition is but a statement of this peculiar character and is itself made possible if there is a previous knowledge of it ; and this can be done only by means of a *Pramāṇa*. So we see that *Pramāṇa* is the only thing

If it is proposed that of the (three) instruments of proof, viz. perception, inference and scriptural authority, the last is Veda, and this is its definition,—this will not be (a sound definition) ; as it will be too wide and include the smṛtis of Manu and others. For, the definition of a scriptural authority, viz, "(a verbal expression) which is the means of authentic knowledge of supersensuous things by virtue of conventional relation"*, is applicable to them (smṛtis) also.

If a qualifying clause viz, "provided it is not the product of a personal author", is added (to the definition) to make it flawless, still it will be open to objection. Because the Veda is composed by God, and as such is the product of a personal author. If it is further contended that the denial of personal origin implies the absence of production by an embodied being, still it will not meet the purpose ; as God also is said to be possessed of a body, by such Śruti texts as—"The thousand-headed Puruṣa." (RV. X. 90. 1.)

which is necessary to prove the existence of a thing. Lakṣaṇa, unbacked by Pramāṇa, is useless ; and if a Pramāṇa is given, the definition has no necessity at all. We admit that this difficulty occurs in the case of a man who independently seeks knowledge for his own personal conviction (svārthānumāna). But when a man has got to prove anything to another person (parārthānumāna), he must have recourse to both these conditions. He must first define the thing which he seeks to establish, and then advance reasons. The definition serves only to produce a presumption in the mind of the opponent and thus prepares his mind for receiving the reasons which actually prove the thesis. So the value of a definition is more psychological than logical. But it has got a necessary logical bearing, and is indispensable for removing the *prima facie* impressions of its impossibility (asambhāvanā) or for counteracting a definite misconception (viparīta-sambhāvanā) about the thing being absolutely different from what it is sought to be proved. We can reproduce with profit in this connexion the quotation given in the Bhāmatī

"Sambhāvitāḥ pratijñayāṁ pakṣāḥ sādhyeta hetunāḥ/

Na tasya hetubhis trāṇam utpatann eva yo hataḥ//

Yathā me vandhyā jananī." (Bhā. N. S. Ed. P. 88)

The subject of the thesis is presumed to exist (on the strength of a definition) and is proved when the reason is applied to it. A thesis cannot be established, when it is destroyed by a sense of contradiction. As for instance, the proposition—"my mother is barren"—cannot be established by any amount of logic.

* Samaya is conventional relation (saṅketa, sambandha) between a word and its meaning, the knowledge of which is absolutely necessary for the comprehension of the meaning concerned. The theory of the Mīmāṃsakas and of the Grammarians also is that a word denotes a particular meaning only because it possesses an expressive power with regard to the meaning concerned. This is called Śakti or verbal power. Over and above this verbal power inherent in the word, relation is also postulated as the pre-condition of verbal knowledge. The power concerned can come into play if there is a determinant relation. For instance, a light possesses power of illumination. But this can be effective only if it comes into relation with a thing to be illuminated. So we see that two conditions are postulated by the Mīmāṃsakas—viz. verbal power and a conventional relation. The Naiyāyikas do not admit the existence of a super-sensuous power, and they think that the relation alone is sufficient. Moreover, this relation is ultimately reduced by them to a Will of God ; and as such it does not necessitate the recognition of a new category, Will being an attribute of the self (ātman), and so being subsumed under the category of guṇa (attribute). But a relation can be posited only if it is determined in its turn by "power". It is the expressive power of a word which makes the relation possible and effective. Now what is the reason why a light reveals only a material object and not its weight ? If you say that there is no relation between them and so the weight is not revealed by light, we ask why does not the relation take place ? The answer must be that the light does not possess the power of illumination with regard to weight. So power has to be postulated to account for any causal operation. And relation, too, is necessary, as we have said before ; because otherwise, the non-illumination of distant or past objects by a light cannot be explained.

Now it may be further contended that the expression "not of personal origin" means merely the absence of authorship of an individual possessing a body which is the result of actions (of previous life, and as such the definition does not exclude God's authorship). No. Because the Vedas have been produced by such living individuals as Agni, Vāyu, Āditya. And we have the revealed text :—"The R̥gveda was born from Agni, Yajurveda from Vāyu and Sāmaveda from Āditya" (Ai. Br. V. 5. 7) and it follows from this that the (alleged) authorship of God is to be explained from the fact of His having inspired Agni and others.

Nor can Veda be defined as a collection of sayings consisting of (the two divisions)—Mantras and Brāhmaṇas. Because, it has not yet been determined up till now that such is Mantra and such is Brāhmaṇa. It is established, therefore, there is not a single definition of Veda.

Nor do we find any evidence in favour of its existence. If you adduce such texts, as "Your Holiness ! I have studied the R̥gveda the Yajurveda, the Sāmveda and the fourth (Veda) the Atharvan"—by way of proof, that is also not possible. Because that very text is included within the Veda and so it would be a case of the fallacy of self-dependence.* Now, even an expert (acrobat) cannot mount his own shoulder.

Nor again, such Smṛti texts as—"The Veda is the chief source of the highest good (summum bonum) of the twice-born (the three highest castes)—(Yāj. Sam. I. 40) can be put forward as a (legitimate) proof; because this statement, too, is (to be) rejected, based as it is upon a revealed text (of the Veda).

It is hardly appropriate to contemplate perception and the like (in this context). And popular belief again, with regard to the Veda, though universally current, is certainly as erroneous as (the common belief) that the sky is blue, etc. It follows, therefore, that it is not (logically) possible to admit the existence of the Veda, devoid as it is of both definition and proof. This sums up the position of the opponents.

To this, we reply : There is certainly a faultless definition viz., "(the Veda) is a collection of Mantras and Brāhmaṇas." Accordingly Āpastamba in his Yajñaparibhāṣā (Ap. Pari. 31) says as follows—"The Veda is the (collective) name for Mantras and Brāhmaṇas." And their essential character will be respectively determined later on.

Now, (as regards the expression)—"a sentence not made by a personal author"; (the exact meaning) which is intended by us to be understood from this, will become clear in a later portion (of our discourse). As regards proofs of the existence of the Veda, the aforementioned Śruti (revelation), Smṛti and popular belief should be recognised as such. (It is common experience) that such (material) objects as a jar, a piece of cloth and the like have not the capacity to reveal their self-existence ; but this does

*Ātmāśraya—the fallacy arises when a thing is sought to be proved by reference to itself. This amounts to failure to prove a thing. As in the present case, the authority of the Veda is sought to be proved on the strength of a text of the Veda itself. But when there are two terms (as opposed to one in the previous case) and each term is sought to be proved in turn by the other, we get a case of the fallacy of Anyonyāśraya or mutual dependence. If there are three or more terms and the argument moves from the one to the other in a circular form, it becomes a case of Cakraka or argument in a vicious circle. When the argument is continued *ad infinitum*, it becomes a case of Anavastha or vicious infinite.

not contradict the self-revelatory nature of the sun, the moon and other (luminaries). Precisely in the same way it may be granted that though human beings and the like cannot mount their own shoulders, still the Veda, possessed as it is of unrestricted power, should have the capacity to reveal its existence even as it does reveal the existence of other things. Accordingly those who are well-acquainted with traditional learning emphasise the unhampered power of the Veda (in the following terms) : "The Veda does assuredly possess the power to reveal what is past, (what is present) what is to be, things which are extremely small, which are intercepted (by a barrier) and situated at a far off distance and others of the like nature" (Śabarabhāṣya 1. 1,1,2). That being the case, it is impossible to resist the validity of the evidence yielded by Smṛti, which is founded upon the Veda and by popular belief which is founded upon both. The conclusion irresistibly follows that the Veda is proved to exist by both definition and proof and as such is not capable of being denied by any one of the unbelievers such as the Cārvākas (materialists) and the like.

Now, it may be granted that there may exist an entity called Veda ; still it cannot not deserve any commentary, because it is absolutely of no value lacking as it is in evidential authority. The Veda certainly is no authority ; because the essential characteristics of an evidential authority can hardly be applicable to it. Thus, some propose the definition—"An evidential authority (pramāṇa) is what is an instrument (vehicle) of authentic knowledge." Others, again, state that "A pramāṇa is (one what) produces cognition of a thing not cognised before." Neither of these two can possibly apply to Veda. Now, Veda consists of Mantras and Brāhmaṇas. Of these Mantras some carry no sense at all. One such Mantra is—"Amyak sā ta Indra ṛṣṭih" (RV. I. 169. 3). Another is—"Yādṛśmindhāyi tamapasyayā vidad" (RV. V. 44, 8). Still another is "Srnyeva jarbhari turpharitū" (RV. X. 106. 6). And others, again, like the following—"Āpāntamanyus ṛtpalaprabharmā" (RV. X. 89. 5)—can be easily quoted. Now absolutely no meaning can be deduced from these Mantras. When absolutely no knowledge can be derived from these Mantras, the question of the authenticity of knowledge and of their being an instrument thereof is absolutely out of the question. (Now to take up another instance)—though the Mantra "Adhah śvid āsi 3 d upari śvid āsi 3 d" (Rv. X. 129.5) undoubtedly carries some sense, yet it cannot have any authority, since it conveys a doubtful meaning (affirming two contradictory predicates of the same subject) exactly like the proposition—"It is either a stump (of a tree) or a man." "Oṣadhe trāyavainam" (TS. I. 2. 1. 1.)" is a Mantra which refers to kuśa grass. "Svadhite mainam hīṁsiḥ" (TS. I. 2. 1, 1) relates to a razor. Śrṇota grāvāṇah" (TS. I. 3. 13. 1) speaks of stones. In these Mantras, inanimate things such as kuśa grass, razor and stones are found to be addressed as animate beings. Therefore, no validity can be ascribed (to these) as they convey a meaning which directly contradicts the real order of things, just like the proposition—"There are two moons." Now the two Mantras "Eka eva Rudro' vatasthe na dviiyah" (TS. I. 8. 6. 1) and "Sahasrāṇi sahasraśo ye Rudrā adhibhūmyām" (T S. IV. 5. 11. 5) contain a clear case of self-contradiction like the proposition—"I am observing the vow of silence throughout my life" and so cannot have any validity.

Now, the Mantra—"Āpa undantu" etc. (TS. I. 21. 1) tells of the fact that Yajamāna's (the person who initiates the sacrifice for his own benefit) head is to be washed with water at the time of (ceremonial) shaving (tonsure). "Śubhike śira āroha śobhayanti mukham mama" (Āpastamba Mantrapāṭha II. 8. 9) is the Mantra which speaks of the placing of the chaplet made of flowers on the head of the bridegroom and the bride at the time of wedding as an auspicious ceremony. Now, these two Mantras only repeat facts which are matter of common knowledge and so cannot be believed to reveal things not cognised before. Therefore, the portion (of the Veda) consisting of Mantras cannot be held to be authoritative.

To this we reply :

The meaning of such Mantras as "Amyak etc.", has been explained by Yāska in his work—the Nirukta*. The fact that those persons, who do not possess any acquaintance with that (work), do not understand (their meaning) cannot be construed as a censure on those Mantras. And hence the common maxim is cited in this context—"It is not the fault of the stump that a blind man does not see it; it is certainly the fault of the person concerned." (Nir. I. 16.)

Now, the Mantra—"Adhāḥ svid etc." (RV. X. 129. 5) does not contemplate to give a doubtful sense. What then (does it intend)? It rather proceeds to set forth the extremely transcendental character (profundity) of the Supreme Substance (Absolute) that is the Cause of the world. It is solely with that end in view that such an (unusual) mode of speech as "Adhāḥ svid" etc., is employed to emphasise the fact that it is beyond the comprehension of those who are devoid of (the benefit of) a teacher, scriptural knowledge, and traditional culture. That such is the intended meaning has been made clear in the Mantras—"Ko addhā veda" (Rv. III. 54. 5) and the like, occurring later on.

And in the Mantras—"Oṣadhe" etc., it is the deities presiding over these things,—deities who are certainly animate beings, that are severally addressed by the names (of the objects over which they preside). Those deities have been clearly alluded to by the holy sage Bādarāyaṇa in the aphorism—

"ABHIMĀNIVYAPADEŚAS TU ETC." (Br. Sa. II. 1. 5).†

And though Rudra is one, he can assume, by dint of his (divine) majesty, a thousand forms and so the charge of mutual contradiction cannot be advanced.

Now, such facts as the washing of the head with water and similar other functions are certainly a matter of common knowledge (and as such may be regarded as meaningless repetitions); but the grace of the deities concerned (which is sought to be attain-

* "Amyak sā ta, etc."—Nirukta VI. 15.

"Yādṛśmin.....etc."—Ibid., VI. 15.

"Śrṇyeva.....etc."—Ibid., XIII. 5.

"Āpāntamanyuh.....etc."—Ibid., V. 12.

† But these (material objects and sense organs) only designate the presiding deities; and this is clearly deducible from the predicated qualities and actions characteristic of animate beings, and also from the evidence of scriptures which speak of deities presiding over and dwelling in them.

ed) is not a matter of ordinary experience, and so with reference to this (supernatural fact), (the Mantras in question) certainly do reveal facts absolutely unknown.

So, in view of the fact that all the requirements of a logical definition are satisfied, the portion consisting of Mantras must be held to be authoritative. It is precisely with this object in view that the holy sage Jaimini has demonstrated, in the aphorisms of the section dealing with Mantras*, that Mantras are intended to convey a meaning. Now, we propose to adduce these Sūtras in their proper order and explain their meaning.

Now, the (following are the Sūtras) in which (Jaimini) sets forth the position of the oppositionist (Pūrvapakṣin) :

I. (The Mantras are meaningless), because there are (corresponding) Brāhmaṇa texts expressive of the self-same meaning (Jai. Sū. I.2.31).

* Mantrādhikaraṇa or Mantralingādhikaraṇa—Jai. Sū. I. 2. 31—53 (Ahikaraṇa IV).

ADHIKARANA—A topic, subject ; article or paragraph ; a complete argument treating of one subject ; the Sūtras of Vyāsa and Jaimini are divided into Adhyāyas, the Adhyāyas into Pādas and the Pādas into Adhikaraṇas or sections. According to the Mīmāṃsakas a complete Adhikaraṇa consists of five members :—

and

- (i) Viśaya—the subject or matter to be explained,
- (ii) Viśaya or Saṃśaya—the doubt or question arising upon that matter,
- (iii) Pūrvapakṣa—the first side or *prima facie* argument concerning it,
- (iv) Uttara or Uttarapakṣa or Siddhānta—the answer or demonstrated conclusion,
- (v) Saṅgati—pertinency or relevancy,*
or, according to others—
- (vi) Nirṇaya—the final conclusion†,
Viśayo viśyāś caiva pūrvapakṣas tathottaram/
Nirṇyāś ceti siddhāntaḥ śāstre dhikaraṇam smṛtam”//

The Vedāntins put Saṅgati in the third place, and Siddhānta last—

“Tatra ekaikam adhikaraṇam pañcāvayavāḥ, viśayaḥ sandehaḥ saṅgatiḥ pūrvapakṣaḥ siddhāntaś ca.”‡

Generally speaking, the five members may be taken to be Viśaya, Saṃśaya, Pūrvapakṣa, Uttarapakṣa and Siddhānta or Rāddhānta”—Apte,—The Practical Sanskrit-English Dictionary.

Now, Viśaya or subject-matter is a comprehensive term, and includes within its scope the idea of an objective (prayojana) and that of competency and equipment (addhikāra) on the part of a person expected to undertake an enquiry. Now, adhikaraṇa is but a self-contained logical discourse which has for its object the ascertainment of a truth. And this truth, again, is not sought merely for the sake of academic satisfaction, but for some higher and deeper purpose. In the case of Vedāntic enquiry, this purpose is but the realisation of final Truth, viz., the identity of the individual (jīva) with the Absolute (Brahman). So we see that for the possibility of any logical enquiry, there must be a suitable subject and there must be some ulterior motive and consequently a person who is impelled by a logical doubt and a spiritual aspiration.

To be brief, an adhikaraṇa can be analysed into three kinds of constituent factors :—

- (a) Psychological—doubt, as a psychological precondition of all enquiry ;
- (b) Supralogical—motive ;
- (c) Logical—the rest.

* “Ekaikasyādhikaraṇasya viśayaḥ sandehaḥ saṅgatiḥ pūrvapakṣaḥ siddhāntaś ceti pañcāvayavāḥ”—Jaimir niyāyāyamālāvistara of Mādhaba (under verses 7—8).

† Viśaya saṃśaya pūrvapakṣa uttara siddhānta etat pañcāṅgabodhakavākyasamudāyarūpanyāyatvam adhikaraṇatvam iti Mīmāṃsaka Vedāntinā cāhūḥ”—Nyāyakośa, Revised Ed., p. 13.

‡ Vaiyāsikānyāyamāla of Bhāratītīrtha (verse 2).

The term “Śāstra” stands for a Brāhmaṇa text. Now, if the meaning, which a Mantra is able to convey, is also the meaning of a Brāhmaṇa text, then the latter is to be understood as a text of identical meaning (with the Mantra). Hence the existence of such texts indicates that a Mantra is not intended to convey any meaning. Take for instance, the Mantra—“Uru prathasva” (TS. I. 1. 8. 1) which denotes that Puroḍāśa* is spread out. But the very same meaning is denoted by the Brāhmaṇa text—“Puroḍāśam prathayati” (TB. III. 2. 8. 4.) That being the case, the Brāhmaṇa text becomes a useless (repetition), as the meaning which it seeks to convey is already derived from the Mantra also. If however, the Mantra is believed to possess no intended meaning, then the Brāhmaṇa text will have its use as teaching the ritual application. Therefore, the sole use of the Mantras lies in their mere recitation in the performance of sacrifices.

Now, a doubt arises. If the Mantras are believed to be meant for mere recitation, an unseen efficacy must necessarily be postulated as the result. If however, they are held to convey a meaning, a visible result is available. So one has got to acknowledge that Mantras are certainly intended to convey a meaning, notwithstanding the fact that in this view of the case, the Brāhmaṇa texts are to be admitted as mere repetitions. Anticipating such a contingency, (the oppositionist) puts forward the next argument—

2. Owing to the restriction in (the order of words in a) sentence (i.e. Mantra). (Jai. Sū. 1.2.32).

Now, a restrictive injunction is found with reference to Mantras that the text—“Agnir mūrdhā divah kakut” (RV. VIII. 44. 16) is to be recited in the given order (and not otherwise.) Now even if the order is reversed and (the text) is read as “Murdhāgnir” etc., the meaning to be conveyed is not affected in the least. So, if we are to maintain that the restriction of the order of recitation is significant, we must have to admit that the use of the Mantras lies in their recitation only.

Now, it may, however, be contended that though the restriction in the order of recitation is meant to produce an unseen result, the text as recited must be conceded (to have its use) in conveying a (definite) meaning. To meet such a defensive argument (the oppositionist) puts forward another objection in the next Sūtra—

3. Since the injunctions are already known (Jai. Sū. 1.2.33).

*PUROḌĀŚA—Translated by Prof. Keith as *Cake-offering*. It is powdered rice cooked in milk and offered in lumps on potsherds. It is made of the shape of a tortoise-shell and its size and magnitude varies from that of a horse's hoof to even greater magnitude, according to circumstances.

The etymology of puroḍāśa is thus given in the Aitareya' Brāhmaṇa (II. 3. 5) :—

“Puro vā etān devā akrata yat puroḍāśas tat puroḍāśānām puroḍāśatvam”.

Puras may be taken in the sense of *first*. The cakes were first offered by the gods and therefore they were called by the name of puroḍāśa.

Or, according to another interpretation—“The cakes the gods made citadels, that is why the puroḍāśas have their name”—(Keith).

Puroḍāśas are generally spread out and offered on a prescribed number of potsherds (kapālas)—eight, eleven, twelve, etc., as needed by the ceremony.

"Agnid agnīn vihara "(TS. VI. 3. 1. 2) is a mandatory text which is read at the time of the sacrifice. And such acts as the distribution of fire* and the like, are already known by (the priest) Āgnidhra as part of his duties at the very time of his study. It is certainly useless to instruct by a text of the Mantra anything that has already been known. To be sure, (a man), does not put on another shoe, if he has already one on his foot.

It may, however, be argued, that though its meaning might be known, still the Mantra might serve as a reminder in order to prevent a possible lapse of memory due to inadvertence. In anticipation of this (defensive argument), (the oppositionist) puts forward another objection in the (next) aphorism—

4. Because there is mention of things which do not exist (Jai. Sū. I.2.34).

There is a Mantra which reads as follows—

"Catvāri śṛṅgā trayo asya pādā dve śirṣe sapta hastāśo asya (RV. IV. 58. 3)

[He has four horns, three feet, two heads, seven hands etc.] To be sure, there is not a single implement of sacrifice, which is endowed with four horns and so on, which might have an occasion of being reminded by the recitation of the Mantra.

It may possibly be urged that there may exist a deity of such a description. Anticipating such an argument, (the oppositionist) puts forward another charge in the (next) Sūtra—

5. Since (there are Mantras which) ascribe (sentient) functions to insentient things (Jai. Sū. I.2.35).

* AGNIVIHARĀNA—Literally, carrying of fire. The Aitareya Brāhmaṇa (II. 5. 4) records a story that there was a fight between the gods and the demons for the possession of these regions. The gods first took refuge in the Sadas. They were dislodged therefrom by the Asuras. Ultimately driven from that they took shelter in Agnidh's altar and they could not be expelled from it. The Asuras, coming into possession of the Sadas, had put off all the fires in it; but they were rekindled with the fire carried from Agnidh's altar; and with their aid they repelled the Asuras. So the custom has been to carry fire from Agnidh's altar to the altars in the Sadas. This is called Agniviharana or the carrying of fire.

Agnidh or Āgnidhra—is the name of one of the three priests who assist Brahman.

Hotṛ, Adhvaryu, Udgāṭṛ and Brahman are the four main priests who have their assistants. The names of the principal priests with their assistants are given in tables below :

1. Hotṛ—Maitrāvaraṇa (Praśāṭṛ) Acchāvāka, and Grāvastut—priests of the Ṛgveda,
2. Adhvaryu—Pratiprasthāṭṛ, Neṣṭṛ, and Unnetṛ—priests of the Yajurveda,
3. Udgāṭṛ—Prastorṭ, Pratihartṛ and Subrahmaṇya—priests of the Sāmaveda,
4. Brahman—Brāhmaṇācchārṣin, Āgnidhra (Agnidh) and Potṛ—priests versed in all the Vedas.

These sixteen priests with Yajamāna (i.e. sacrificer) as the seventeenth (member) conduct the Tāñūnaptra ceremony—the rite of covenant between the sacrificer and the priests.

It is also worth mention in this connexion that the Śatapatha Brāhmaṇa (X. 4. 1. 19) condemns the employment of a seventeenth priest at the sacrifice. This seems to be a clear reference to the practice of the Kauśitakins, which is recorded by Āpastamba (Āp. Śrauta Sūtra X. 1. 9. 11), of having a seventeenth priest, the Sadasya, who was a superintendent of the whole sacrifice, and who never left the Sadas alone. This priest is known to the Kauśitaki Brāhmaṇa, as he is incidentally referred to in the Prāyaścitta section (expiations of errors) of that work (Kau. Br. XXXVI. 5). The Sadasya priest is not recognised by the Āśvalāyana school, but only by the Kauśitaki school.

“Oṣadhe trāyavainam” (TS. I. 2. 1. 1), “Śr̥ñota grāvāñah” (TS. I. 3. 13. 1) and similar other (Mantras) predicate of insentient things such activities as protecting, heating etc., which (only) befit a sentient being. This is certainly improper.

It may, however, be contended in consonance with the view laid down in the Sūtra—“Abhimānivyapadeśah etc.”, as found in Vyāsa’s Śāstra (i.e. Brahmasūtras II. 1. 5) that in these (Mantras) the reference is probably to some sentient deity presiding over (such insentient objects as) herbs etc. Anticipating such (a defence), (the oppositionist) advances another objection in the (next) Sūtra—

6. Because there is mutual contradiction in meanings (Jai. Sū. I.2.36).

“A Mantra is found—“Aditir dyaur aditir antarikṣam” (RV. I. 89. 10.). To say what is dyaus (div—heaven) is also antarikṣa (atmospherical region) is certainly a case of self-contradiction. It is quite possible to cite such parallel texts as—“Eka eva Rudrah” (TS. I. 8. 6. 1), “Sahasrāṇi sahasraśo ye Rudrāḥ” etc. (TS. IV. 5. 11. 5) [Rudra is one only, (and) there have been thousands and thousands of Rudras (on earth).]

Now, one may contend that (in such texts) Aditi (a goddess), is being praised under the form of atmosphere (antarikṣa) etc., (by way of metaphor), as in the sentence—“you are my father and my mother both”. (The same person is addressed thus.) Similarly, it may be presumed that Rudra, though one in reality, may (easily) assume multifarious forms through his spiritual powers. It is obvious, therefore, that there is no contradiction in sense. Anticipating this defensive argument, (the oppositionist) brings forward another objection in the (next) Sūtra—

7. Since (the Mantras) may not be intended to convey any meaning (at the time of sacrifice), even as at the time when these are learnt by heart (Jai. Sū. I.2.37).

(Suppose) a certain woman named Pūrṇikā is husking (grains); (and suppose) as a matter of chance coincidence, a boy (of the twice-born caste), engaged in learning lessons in Veda, begins to recite by her side a Mantra relating to the husking (ceremony). Certainly, he has no intention to express the meaning (of the Mantra in question). This is apparent from the fact that he does not recite the Mantra on each occasion of the striking of the pestle. He constantly repeats the Mantra in question and other Mantras, only for the purpose of committing them to memory. Now, the husking Mantra, though recited at the time of daily Vedic study, does not convey its meaning to Pūrṇikā. Likewise it may be presumed that it will not express any sense even at the time the ceremony is performed.*

*The point at issue is that the temporal association of the Mantra, as uttered and the ceremony performed may be a case of mere mechanical coincidence, necessitated by the exigencies of ritualism. The coincidence need not be due to a logical relation which might be the case if the Mantras had a bearing on the ceremony to be performed. The case of Pūrṇikā husking the grain and the boy muttering the Mantra is purely a case of accidental coincidence without any reference to the meaning of the Mantra. The example serves to bring out the mechanical and accidental character of the association of Mantra with ceremony, and not that the association is not necessary. On the contrary

Now, it may be urged that in the case (cited above), the boy has no intention to communicate the meaning : Pūrnikā, too, on her side, is not capable of understanding (the same). But in the case of sacrifice, the Adhvaryu *does* intend to convey the meaning, and is also able to understand (it). Anticipating this (defence), (the oppositionist) puts forward another objection in the (next) Sūtra—

8. Because (some Mantras) are (absolutely) unintelligible (Jai. Sū. 1.2.38).

There are some Mantras the meaning of which is not capable of being understood. One such Mantra is—"Amyak sā ta Indra ṛṣṭir asme" (RV. I. 169. 3.) And another—"Srnyeva jarbhari turpharitū" (RV. X. 106. 6).

But it may be contended that there are in existence Nigama (explicatory Brāhmaṇa passages), Nirukta (treatises on etymology by Yāska, etc.) and Grammar, the aim and objective of which is to expound the meanings of such (Mantras), (and so the charge of unintelligibility is not tenable). Anticipating this (defence), (the oppositionist) puts forward another objection in the (next) Sūtra—

9. (And) because (the Mantras) refer to things which are non-eternal, so all Mantras must be held to be unmeaning (Jai. Sū. I.2.39).

In the Mantra—"Kim te kṛṇvanti kīkaṭeṣu" etc., (RV. III. 53. 14),—there is a reference to a country called Kīkaṭa*; likewise there is a mention of the all Vedic ceremony must be accompanied by an utterance of Mantras as directed by a Vedic injunction. But this association is made out by the opponent to be a case of mechanical coincidence enforced by a coercive legislation and not by a logical consistency.

*"The Kīkaṭas are said by Sāyaṇa, following Yāska, Nir. VI 32, to be countries inhabited by Anāryas, people who do not perform worship, who are infidels, nāstikas : Kīkaṭa is usually identified with South Behar, shewing apparently, that Vaidīk Hinduism had not reached the province when this was said ; or as Kīkaṭa was the fountain-head of Buddhism, it might be asserted that the Buddhists were here alluded to, if it were not wholly incompatible with all received notions of the earlier date of the Vedas."—Rg-Veda Samhitā, Translated by H. H. Wilson, Ed. 1857, Vol. III, pp. 86-87.

"Kīkaṭa, a district of the Non-Aryans whose chief was Pra-Maganda" (RV. III. 53. 14), is said to be identical with Magadha. [Kīkaṭa Magadhāhvayāḥ]—Abhidhānacintāmaṇi, IV 26]—Introduction to the Study of and notes on Cunningham's Ancient Geography of India, by Surendranath Mazumdar Shastri M. A., P. R. S., P. 718.

"Kīkaṭa (Kīkaṭo) nāma deśo'nāryanivāsaḥ"—Yaska, Nirukta, VI. 32.

"Kīkaṭeṣv. anāryanivāseṣu janapadeṣu. Yad vā kriyābhir yogadānahomalaṅkāṣṭabhiḥ kim phaliṣyatīśaśraddadhānāḥ pratyuta pibata khādatayam eva loko na para iti vadanto nāstikāḥ Kīkaṭāḥ"—Sāyaṇa's Bhāṣya on RV. III. 53. 14.

There can be hardly any doubt about the fact that Kīkaṭa is identical with Magadha (i. e. the southern part of Behar). There is an oftquoted Purāṇa text also which supports this contention :—

"Kīkaṭeṣu Gayā puṇyā puṇyam Rājagṛhaṇī vanam/
Cyavanasyāśramam puṇyam nadi puṇyā Punahpuṇā//

—Vāyupurāṇa, Vaṅgavāsi Ed., Ch. 108, verse 73.

Pramaganda—"the son of the Usurer"—Wilson.

".....maganda is explained by both scholiasts, as kuśidin, or usurer, one who says to himself, the money that goes from me will come back doubled, and *pra*, prefixed, is equivalent to a patronymic"—Wilson, RV, Tr., Vol. III, P. 87.

city Naicāśākha by name and of a king named Pramaganda, which are admittedly non-eternal existences (i.e. they cannot be coeval with the Veda which is a beginningless and uncaused entity). That being the case, we can infer that this Mantra at any rate cannot be antecedent to (king) Pramaganda.

To sum up :

The conclusion inevitably follows from all the previous arguments embodied in the Sūtras beginning with "Tadarthaśāstrād etc." that the Mantras do not possess any meaning, nor do they aim at conveying the same. Their only use and justification lies in the unseen merit produced from their mere recitation.

This completes a survey of the position of the oppositionist.*

Now, Jaimini (addresses himself) to formulate the arguments in Sūtras, of the Siddhāntin whose findings are held to be final and authoritative.

I. But the meaning of a sentence (in Veda) is deduced in accordance with the same (rules of syntactical construction as that of an ordinary sentence). (Jai. Sū. I. 2. 40).

"Magandah Kusidī.....tadaptyam̄ pramagando' tyantakusidikulīnah"—Nir. VI. 32.

"Dvaigunyādilakṣaṇaparīmāṇam̄ gato'rtho mām̄ eva gamiṣyatī buddhyā pareṣām̄ dadāti magando vārdūṣikah. Tasyāpatyam̄ putrādīḥ praṇagandah. Praskaṇvādīvād apātyārthaḥ pra-śabdēna dyotyate"—Sāyaṇa's Bhāṣya on RV, III. 53. 14.

Naicāśākham—" (the possession) of the low branches (of the community)"—Wilson.

"Naicāśākham, that which belongs to a low (nīca) branch or class (śākhā); the posterity born of Śūdras and the like"—Wilson, Ibid. P. 87.

"Nicāśūdrayoniṣṭūpādītā śākhā putraprātrādiparamparā yena sa nīcāśākhaḥ.....patitasya sambandhi dhanāṇī naicāśākham"—Sāyaṇa's Bhāṣya on RV. III. 53. 14.

*It should be noted that all the arguments of Sāyaṇa in the Pūrvapakṣa Sūtras are not exactly in consonance with the spirit of orthodox Mīmāṃsā philosophy as expounded by Śabaravāmin. Particularly the arguments, referring to personal deities presiding over inanimate things or existing independently and speaking of supranormal powers and faculties due to yogic perfection, savour of Vedāntic influence.

Śabara and Kumārila are very emphatic in their denial of yogins and their supranormal powers. They also do not believe in the existence of personal deities. The sacrifices, performed in honour of Indra etc. do not presuppose the actual bodily presence of divine personages at all. The socalled gods are mere hypothetical entities consisting only of the Mantras or the sacred mystic syllables.

Bādārayāṇa, in the Brahmasūtras (Devatādhikarāṇa Br. Sū. I. 3. 26—33) however, joins issue with Jaimini and proves the existence of independent personal divinities who are the actual objects of worship. Sāyaṇa in his interpretation of these Sūtras evidently follows Bādārayāṇa, and his interpretation seems to be more complete and logically more consistent as it states at every step the reason why the previous argument is followed by the subsequent one. Now, there may be a twofold reason when we advance several consecutive arguments in support of a position, viz,—

(1) when we are not convinced of absolute infallibility of the previous arguments :
 (2) if the arguments are strong enough, other arguments are added to make the position absolutely unassailable from all possible quarters. Sāyaṇa thinks that the arguments in the subsequent Sūtras are adduced, because the Pūrvapakṣin is inwardly conscious of the weakness of the preceding ones. Compare the dictum—

"Vyākhyāntaravikalpasya dvayam̄ iṣṭām̄ nibandhanam̄/

Pūrvatṛāparitōso vā vyāptir vā viṣayāntare"//

The word "but"** is employed to preclude the possibility that the Mantras serve only to produce an unseen merit through their mere recitation. The meaning of a sentence is deduced through the relation of (constituent words such as) verbs and cases (Kārakas) and this holds good of (all sentences) whether in the Veda or in ordinary use. That being the case, it must be accepted that just as in ordinary parlance a sentence is uttered with a view to conveying some sense, so exactly a Vedic (sentence) in connexion with performance of sacrifice (must be held to be governed by the same law). Now, a Vedic rite is capable of being performed only if it is denoted by a Mantra, and not when it is not (so) denoted. So it must be admitted that the recitation of Mantra serves a natural purpose viz., the communication of a meaning, which is directly perceived (and not for any super-natural effect).†

[Now a difficulty is raised.] There is a Mantra found to be read [in the Veda] beginning with 'Abhrir asi naryasi' (VS. XI. 10) and ending (in the words) 'Traiṣṭubhena tvā chandasādade'. The Mantra in question gives the idea that an 'Abhri',* is to be taken. But the Brāhmaṇa text 'Tāṁ caturbhīr abhrīm ādatte' (SB. VI. 3.1.39) also enjoins precisely the same thing. Now this injunction [in the Brāhmaṇa] would be absolutely superfluous on your hypothesis (that Mantras are significant) Jaimini anticipates this charge and meets it in advance in the Sūtra—

2. The [apparent] reiteration is with a view to the addition of a qualifying condition. (Jai. Sū. 1.2.41.)

When there is a reiteration in the Brāhmaṇa of the very matter which has been clearly expressed by a Mantra, the purpose of such [reiteration] is to lay down an injunction with regard to the number of 'four' as a qualifying condition. In default of this injunction the act of taking 'abhrī' might have been performed with the help of any one of the four Mantras [—an undesirable consequence].

But to take another instance. There is a Mantra 'Imāṁ agravīñānā raśanāṁ Itasya' (VS. XXII. 1) followed by the Brāhmaṇa text 'ity aśvābhīdhanīm ādatte,' (SB. XIII. 1.2.1). The fact that rope is to be taken is known precisely from the very implication of the Mantra. But there is again the Brāhmaṇa text found to express

* "Tu syād bhede'vadhāraṇe"—Amarakoṣa III. 3. 2. 42. The particle 'tu' (but) is employed to indicate that a fresh discourse (aprathama) is started, and also that a different position (bheda) is going to be advocated. Cf.—Tu syād aprathame bhede.....

In the present context 'tu' indicates that the position of the oppositionist that the use of Mantras lies only in their recitation is going to be controverted, and the accepted conclusion that Mantras are significant is going to be established.

1 It is to be noted that emphasis is laid upon the fact of supreme importance that Vedic texts are significant and meaningful just as ordinary sentences are, only to controvert the allegation that Mantras have got to serve a spiritual and mystical purpose alone. It cannot, however, be denied that the Mantras have got a mystical function also as opposed to ordinary sentences. But that does not exhaust the possibility of their being significant, which is quite patent. Cf.—"Tasmād astyasya prayojanam ; tac ca drṣṭām na śakyam apavāditum,—na arthābhīdhanām prayojanam iī" —Sabara Bhāṣya on Jai. Sū. 1.2.40.

* Athri—A wooden scrape, a spade, hoe in general.

a direction for the same (viz., the taking of the rope). This certainly would be a useless repetition in your view. Anticipating (such an objection, Jaimini) gives his answer in the Sūtra—

3. It is a case of an exclusive injunction (Parisaṅkhyā) (Jai. Sū. I. 2. 42).

The exclusive injunction takes effect in the form of the prohibition—‘(he) is not to take the rope of an ass.’ The aforesaid sentence in the Brāhmaṇa aims at this objective.

Now, it may be urged that an exclusive injunction is liable to result in *three* undesirable consequences ; (in the first place,) the (verbal) expression, ‘*is to take*’ (ādatte) has got to surrender its own proper significance, viz., the taking of the rope. (In the second place,) a meaning, viz., the prohibition of rope-taking has to be assumed, which is the exact reverse of its own and can only normally belong to an altogether different expression. (In the third place,) the taking of the ass’s rope has to be set aside, though it legitimately follows from the connotation of the word ‘rope’, which has a reference to the whole class of ropes in general.—These will be the three undesirable issues (alluded to before).

Not so (in the least, we say). (The taking of) the rope of the ass does not follow from the text. Now, in your view of the situation, a whole injunctive statement, viz., “(he) shall perform the act of taking with this Mantra”—has to be postulated ; otherwise the reading of the Mantra in the context (of Agnicayana rite) would become altogether irrelevant. And when by virtue of that statement a relation is established between the act of taking and the Mantra (Imāṁ etc.), the question would then naturally arise as to the object that is to be taken ; and it has to be presumed on the strength of the implication (of the word ‘rope’ in the Mantra) that the act of taking has a comprehensive reference to rope in general, and as such to the ass’s rope also (included in its scope). And this (procedure) would naturally involve (much) delay.* But the actual injunction ‘(he) shall take the horse’s rope’, bodily present (in the Brāhmaṇa text), (directly) establishes the relation between the Mantra and the act of taking ; and this act of taking, which follows from the implication (of the word ‘rope’) as having a reference to rope in general, is at once delimited to a particular

* The whole discussion in the present context is purely hypothetical, and proceeds on the assumption of the non-existence of the Brāhmaṇa text—“*ity aśvābhīdhāṇīm ādatte.*” This, however, is an approved procedure and is called KṚTVĀCINTĀ. In the absence of the Brāhmaṇa text, however, the deduction of the application of the Mantra could be possible in the way indicated above. The delay involved is clearly shown in the following steps :—

1. The injunctive statement of application (viz., one shall perform the act of taking by this Mantra) has to be inferred on the pain of its irrelevancy to the context.
2. Then the connexion between the Mantra and the inferred statement of application has to be established.
3. On the strength of the implication of the word ‘rope’ in the Mantra, the application would be related to rope-taking in general.
4. And the next step would be a move from the rope in general to the ass’s rope, too, in particular.

(rope viz., of the horse) by the (authoritative) Śruti expression viz., "horse's rope". This makes the Mantra complete in its meaning (by satisfying its logical demand for completion ; and so there is absolutely no occasion for the ass's rope to present itself (as a possible meaning). The question of the exclusion of a possible meaning presenting itself, therefore, does not arise. So it is established that the meaning of negation (of taking) is not presumed, nor is its natural positive meaning surrendered. How can, then, the charge of three undesirable issues be brought home ? It is only in view of the exclusion of the ass's rope, which, however, has no logical necessity to present itself, that it has been called a case of *exclusive injunction* in the Sūtra. †

† According to the Mīmāṃsakas, the entire Vedic literature has for its aim and purpose the performance of some action, calculated to produce an unseen result.

It is in perfect accordance with the fundamental doctrine of the Mīmāṃsakas that the place of logical priority and importance is occupied by the Brāhmaṇa portion consisting of injunctive statements (Vidhis). The Mantra portion, which does not contain any such injunction, derives its usefulness from the fact of its being instrumental in expressing a meaning connected with the actual performance of sacrifices (Cf :—'prayogasamavetārthasmārakā mantrāḥ'). The Arthavādas, again, have no independent use of their own ; but they find their justification only when they are construed as forming an integral portion of the injunctions. These VIDHIS, again, are divided into *three* classes :—

(1) VIDHI, PAR EXCELLENCE, also called original injunction (Apūrvavidhi), which enjoins a sacrificial act which cannot be known from any other source ; e.g. "A man, desirous of residence in heaven, shall perform sacrifice" (Svargakāmo yajeta) "One shall sprinkle the grains with water" (Vṛihiṇ prokṣati).

(2) RESTRICTIVE INJUNCTION (Niyamavidhi) comes into play, when out of two alternatives, *mutually exclusive* by nature, the performance is limited to one alone. The restrictive injunction is, however, *positive* in character ; e.g. "One shall husk the grains" (Vṛihiṇ avahanti).

The purpose of the injunction is to remove the chaff, so that the puroḍāśa might be prepared with the powder of the grains. If there were no such injunction, the act of the removal of chaff might be effected by the peeling of the grains with nails (nakhavidalana) ; and in that case husking could not be resorted to, as the two acts, husking and peeling, cannot take place simultaneously. It is on the possibility of its alternative exclusion (pākṣikī aprāptih) that the injunction of husking is regarded as positive in character ; and the exclusion of the other alternative means follows as a matter of logical necessity, and as such is not regarded as the intended meaning of the injunction. (Vide, Tantravārtika, I. 2. 42.)

(3) EXCLUSIVE INJUNCTION (Parisaṅkhyāvidhi) differs from both the varieties spoken of before.

Cf :—"Vidhir atyantam aprāptau niyamah pākṣike sati /
Tatra cānyatra ca prāptau parisaṅkhyeti yate" /
Hotri

Now, it may be urged that the (charge of) redundancy of the Brāhmaṇa

An instance of *Parisaṅkhyā* arises when several courses of action are open to our choice for the production of the desired result, but only one course is enjoined. This injunction appears to be absolutely futile, because the action enjoined could be resorted to out of previous knowledge, and thus does not stand in need of a Vedic direction. The charge of superfluity, however, can be avoided only on supposing that the injunction purports to exclude the other possible means. These different means are *not mutually exclusive* and so can be resorted to all at once. This constitutes its difference from NIYAMA, which has a *positive* meaning, and in which the negation of the alternative means follows as a logical consequence; whereas PARISAṄKHYĀ is intended to convey a *negative* meaning alone, and cannot have a positive implication at all on the pain of its superfluity; e. g. "Five (only) of the animals having five nails may be eaten" ("pañca pañcanakhā bhakṣyāḥ). The implication of this injunction lies in the prohibition of eating of animals other than those five. It should be noted in this connexion that PARISAṄKHYĀ may be a *permissive* injunction if the choice of means is a question of discretion or desire and not enforced by a Śāstic text (vaidhi prāptih), and so abstention from the eating of animals does not entail any sin; whereas both VIDHI and NIYAMA are coercive in character, and an infringement of the injunction concerned would be an offence. The case of rope-taking in the text under consideration is regarded as a case of PARISAṄKHYĀ by way of hypothesis; and this has been explained in a previous note. The injunction is given in the context of *Agnicayana*, which can be accomplished by means of bricks (iṣṭakā); and these bricks are to be made from clay which is to be carried in bags slung on the back of a horse and an ass. It follows from commonsense that the animals are to be led by means of strings tied round their necks and these leading strings are to be taken in hand. The question arises, whether the taking of the strings is to be accompanied by the Mantra—"Imāṁ agrbhṛṇān" etc. In the absence of the Brāhmaṇa text "ity aśvābhīdhānīm ādaite," the recitation of the Mantra would apply to the taking of the ropes of the horse and the ass alike. But the express injunction—"he shall take the horse's rope"—precludes the possibility of the recitation of the Mantra in the case of taking the ass's rope altogether. The injunction of the rope-taking would, however, be superfluous, if it did not follow from the Mantra read in the context that the rope-taking should be performed with the help of this Mantra. The Brāhmaṇa text only serves to exclude the taking of the rope of the ass with the recitation of the Mantra.

This PARISAṄKHYĀ, again, is divided into two classes—(1) ŚRAUTĪ (verbal) and (2) LĀKṢĀNIKĪ (implied). The first occurs where there is some word (such as *eva*, etc.) expressive of the meaning of exclusion of other alternatives. It is regarded as implied when there is no such word in the injunction, and the meaning of exclusion is derived, by means of LAKṢĀNĀ on pain of its futility. PARISAṄKHYA enjoins nothing unknown, and as such would be redundant if it is not construed to imply prohibition of the other possible means. The latter variety of PARISAṄKHYĀ alone is open to the *three* faults, viz. (1) the surrender of its primary meaning, (2) the assumption of a meaning which is not its own, and (3) the rejection of the possible means.

text—"Uru prathasva iti prathayati" (TB. III. 2.8.4) (has not been rebutted and)

Of these three faults the *first two* are due to the necessity of having recourse to a LAKṢĀNĀ ; and the last follows from its meaning.

Cf :—"Śrutārthasya parityāgād aśrutārthaprakalpanāt /
Prāptasya bādhād ity evam parisaṅkhyā tridūṣaṇā" //

"Asmirś ca dośadvayam śabdaniṣṭham. Prāptabādhas tv arthaniṣṭha eva"—Arthasamgraha, Chowkhamba S. Series, PP. 153-54.

It is interesting to note that the grammarians of the Pāṇinean school and the authors of Indian Poetics do not recognise any difference between NIYAMA and PARISAṄKHYĀ, and the two are found to be used by them without any distinction. Both these types of injunction have this aspect in common that of several possible cases one alone is adhered to and the rest are excluded. The difference, emphasised by the Mīmāṃsakas, follows from the nature of these means, which may be either mutually exclusive or non-exclusive. In the former alternative we have a case of NIYAMA, because the possible means are not capable of simultaneous application, and the acceptance of one would necessarily entail the exclusion of others. If the possible means are non-exclusive and as such capable of simultaneous application, we have a case of PARISAṄKHYĀ, according to the Mīmāṃsakas. The grammarians, as we have said before, do not attach any importance to this difference and they regard both these cases as identical in nature.

Cf :—"Niyamo'py asmin darśane parisaṅkhyāiva pāksikaprāptiyugapatprāptitrūpasyāvāntaravīśeṣasyāvivakṣaṇāt. Ata eva vaiyākaraṇānām mate parisaṅkhyā'pi niyamaśabdenocaye"—Rasagāngādhara, Parisaṅkhyāprakaraṇa, N. S. Series, pp. 482-83.

To revert to the present context, it should be noted for the sake of precision that the injunction of rope-taking is *not* a full-fledged case of PARISAṄKHYĀ because it lacks necessary conditions. It does not exclude a possible case which would otherwise apply in the absence of the injunction. The taking of the ass's rope in accompaniment to the recitation of the Mantra has absolutely no reason to be performed, as the express injunction of the Brāhmaṇa restricts it to the case of the horse's rope. So what is excluded is *not* what is a possible case. (Cf :—"Atrāpi ca na prāpte saty eṣā pravartate"—Tantravārtika, I. 2. 42).

Neither can it be regarded as a case of NIYAMAVIDHĪ, as it does not enjoin the positive act of taking the rope with the Mantra, which follows from the implication of the Mantra itself ; and the Brāhmaṇa text is only repetitive (anuvādaka) in character, so far as the positive injunction is concerned. The Brāhmaṇa text could rather be interpreted as a case of VIDHĪ, because the taking of the horse's rope with the Mantra cannot be derived from any other source of knowledge. It is regarded as a case of PARISAṄKHYĀ only from its logical consequences. (Cf :—"Nanv evam aprāptaviddhir evāyam sañjāta iti na vaktavyam parisaṅkhyeti phalenaivam abhidhānād adosah"—Tantravārtika I. 2. 42).

The upshot of the whole discussion is that whatever view might be taken the charge of repetition cannot be brought home as the Brāhmaṇa text enjoins something

remains as it is. Anticipating such an objection, (Jaimini) gives the answer in the following Sūtra :—

4. Or there is an Arthavāda (laudatory statement) (Jai. Sū. I.2.43).*

which does not follow from the meaning of the Mantra. (Cf :—Sarvathā tadarthaśāstratā nāsti. Yadi hi yad eva mantravacanāt prāpnuyāt tad eva pratyakṣavacanenocyea tato vayam upālabhyemahi”—Op. Cit.)

It should be noted that the Mantra and the Brāhmaṇa text are read in the context of horse-sacrifice (Aśvamedha) both in the Vājasaneyā Saṃhitā (XXII. 2) and in the Śatapatha Brāhmaṇa (XIII. 1. 2. 1). In the interpretation, that we have given, we have, however, the support of the whole host of Mīmāṃsā authorities—Śabara, Kumārila, Sāyaṇa himself and Appaya Dīkṣita. In whatever context the Mantra and the Brāhmaṇa might be read, it is absolutely certain that the expression 'AŚVĀBHIDHĀNI' means the halter of a horse, with which it is to be fastened. The translation of Peterson—"the rope called aśva" is inexact. Perhaps he has been misled by the word "abhidhā" occurring in the subsequent Mantra ('Abhidhā asi, bhuvanam asi' etc. VS. XXII. 3 ; SB. XIII. 1. 2. 3), which has been interpreted by the St. Petersburg Dict. as "naming, denoting" (inasmuch as the horse gives the name to the horse-sacrifice), and by Mahidhara as that 'which is named or praised' (abhidhīyate stūyate ity abhidhāḥ). Eggeling interprets it as "Encompassing thou art." But there can be no doubt about the meaning of the word 'abhidhāni' as 'raju' (halter), which Eggeling derives from 'abhi-dhā' to fasten. Certainly nowhere the halter is named aśva (horse) or 'gardabha' (ass). The rope in question consists of darbha grass (poa cynosuroides) and is thirteen aratnis long ("trayodaśāratnīm dviguṇām aśvabandhanārthām rajum"—Mahidhara-Bhāṣya VS. XXII. 2), One aratni is the length from the elbow to the tip of the little finger (Cf :—"Aratnis tu niṣkaniṣṭhena muṣṭinā"—Amarakoṣa II. 6. 86).

* ARTHAVĀDA—It has already been observed in another context that injunctive statements—positive or negative (vidhis or niṣedhas) as the case may be—are the only thing which is significant from the Mīmāṃsaka standpoint. But injunctions do not exhaust the whole content of the Veda. Statements of fact, without any apparent bearing upon action, are also found in the Veda, and if they are regarded as irrelevant statements and thus not calculated to promote the interests of mankind, they will have no legitimate place in the Veda which is valued for its prescription of ways and means for the achievement of human ends. So ARTHAVĀDAS, which are statements of fact and non-injunctive in character, present a problem to the Mīmāṃsist as to the *raison d'être* of their inclusion in the Vedic literature. It is found that these ARTHAVĀDAS cannot be supposed to have a natural meaning (Abhidhā), and must by LAKṢĀNĀ convey a meaning capable of being construed with that of injunctive statements. And this meaning is supposed to be either eulogistic or deprecatory of some action enjoined or prohibited. ARTHAVĀDAS have been divided into four broad classes :—

- (a) Eulogistic (Praśāṃsā).
- (b) Deprecatory (Nindā).

The word 'vā' (or) rebuts the charge of redundancy. In the present context there is an *Arthavāda* to the effect—"It (being spread out) causes the owner of the sacrifice to expand (in cattle and offspring)." The injunction in the Brāhmaṇa text is read with a view to establish its link with the *Arthavāda*.

(c) Statement of a precedent of some great person having performed the action enjoined in the VIDHI (Parakṛti).

and (d) statement of a fact of past history (Purākalpa—"Pūrvapuruṣācaritatvābhidhānam purākalpah"—Sāyaṇa Bh. TS. I. 2. 1.)

All these apparent statements of facts have thus a pragmatic value according as they tend to inspire a man towards the performance of an action enjoined (vidhiṣeṣa) or as they dissuade him from an action prohibited (niṣedhaṣeṣa).

It might be contended that the ARTHAVĀDAS are ineffectual even if they are interpreted as eulogistic or deprecatory; because this eulogy or depreciation does not serve any ostensible purpose. The answer is that injunctions (directive or prohibitive) may fail to incite an indolent person to the performance of the enjoined action; and prohibitions, too, may fail to deter a man, enslaved by habit or passion, from the course of action denounced. And the ARTHAVĀDAS in question, by painting the good or evil in vivid colours, only serve to reinforce the VIDHIS.

The ARTHAVĀDAS, again, have been divided into *three* classes from the nature of their relation to the accredited PRAMĀNAS (perception, inference, authority etc.). These *three* classes are :—

- (1) GUNAVĀDA (metaphorical statement),
- (2) ANUVĀDA (reiteration),

and (3) BHŪTĀRTHAVĀDA (statement of a *fait accompli*).

The first occurs where the statement comes into conflict with the evidence of other means of knowledge. For example, the statement—"the sacrificial post is the sun" (Ādityo yupaḥ)—is in conflict with perceptual evidence, and so by implication it is interpreted to mean a common characteristic, viz. the quality of brilliance. The meaning is—the post is as brilliant as the sun.

The reiteration occurs where the statement merely repeats a fact which is known from other sources of knowledge. For example, the statement—"fire is antidote to cold" (Agnir himasya bheṣajam). Here there is a statement of a fact of common experience.

The third case arises where the statement records a fact which is neither derived from nor contradicted by other means of knowledge. For instance, the statement—"Indra directed his thunderbolt at Vṛtra" (Indro Vṛtrāya vajram udayacchat).

Cf :—"Virodhe gunavādāḥ syād anuvādo' vadhbārite /
Bhūtārthavādas tad dhānād arthavādas tridhā mataḥ" //

While the Mīmāṃsakas make no distinction among the ARTHAVĀDAS so far as their informative value is concerned, and they are all regarded as having only a borrowed significance according as they are related with the injunctive statements, Bādarāyaṇa

Now, it may be further questioned, the act of spreading out is (said to be) repeated in the injunctive statement '(he) makes (the puroḍāśa) spread out'; and this act of spreading out is supposed to be eulogised in the *Arthavāda* text—"Yajñapatim etc." Whence is then this act of spreading derived (for the first time)? In anticipation of such an objection, (Jaimini) gives the answer in the following Sūtra—

5. From the express statement in the Mantra *

strikes a note of dissent with respect to BHŪTĀRTHAVĀDAS. Bādarāyaṇa contends that if the latter variety be regarded as having no validity with regard to their expressed meaning, then the entire portion of Mantras, Upaniṣads, Purāṇas, Itihāsas and so on, will have to be condemned as meaningless nonsense. The Mīmāṃsakas, however, take the extreme view that all these portions of Vedic literature have to be interpreted in the line of well-known ARTHAVĀDAS as implying either an eulogy or a censure. But Bādarāyaṇa, and following him Śaṅkarācārya, insist that a statement of fact, which does not contradict the evidence of other means of knowledge, nor does repeat a fact known from any of these sources, stands in a different category from other statements which imply these possibilities. Therefore, these statements of fact should be looked upon as reliable evidence with regard to the existence of deities, historical persons and so on, spoken of by them. It is this extreme form of pragmatism of the Mīmāṃsakas which is responsible for a reaction against the cult of Ritualism of which we find abundant examples in the Upaniṣads and the Bhagavadgītā (cf :—"Tad yatheha karmajito lokah kṣiyata evam evāmutra puṇyajito lokah kṣiyate."—Ch. Up. VIII. 1. 6.

"Yām imāṁ puṣpitāṁ vācam pravadanty avipaścitaḥ |
Vedavādaratāḥ Pārtha ! nānyad astitivādinaḥ" ||—Bhagavadgītā, II. 42.

It deserves to be noted finally that the Mīmāṃsakas, too, have got to admit the justice of Bādarāyaṇa's contention in certain special cases. Take for instance, the injunction of RĀTRISATRA, where there is no statement of reward for which the sacrifice would be undertaken. But a reward is expressly stated in the ARTHAVĀDA, and this reward is regarded as the reward of the injunction. The ARTHAVĀDA in question has to be regarded as authoritative in respect of the reward because there is neither repetition nor contradiction in this respect.

* The aphoristic statement no. 5 ("Mantrābhidhānāt") is really a statement of Śabara (Ś. BH. under 1. 2. 43), and is not read in the list of Jaimini's Sūtras by Śabara, Kumārila and others. Sāyaṇa might have followed a different plan, or might have purposely torn it from the text of the Bhāṣya in view of its aphoristic character, though it is *not* a genuine Sūtra of Jaimini. It is held that Bhāṣyakāras *hold the special privilege* of formulating their own statements in the form of aphorisms which, again, are commented upon by them just like the original aphorisms.

Cf :—"Sūtrārtho varṇyate yatra padaiḥ sūtrānusūribhiḥ /
Svapadāni ca varṇyante bhāṣyam bhāṣyavido viduḥ" //

The IṢṬIS of Patañjali, in his MAHĀBHĀṢYA are a case in point. It is, however, to be observed that such exceptional privilege is exercised by them if there is a special demand for it. Thus the present Sūtra, though, a statement of Śabara himself, can be looked upon to all intents and purposes as an original Sūtra, and Sāyaṇa only seeks to emphasise this fact by reading it as an independent aphorism.

The Adhvaryu, addressing puroḍāśa, utters the Mantra—'spread out'. From this utterance on his part, it is understood that the act of spreading out (of the puroḍāśa) is to be performed by the Adhvaryu. As in common parlance, he who says 'do (this),' really gets it to be done, so in the present text, too, he (Adhvaryu) who says 'spread out' actually causes it to be spread out.

As for the contention, that a Mantra should be supposed to have an unseen efficacy owing to the restriction in the order of recitation, as in the Mantra—"Agnir mūrdhā divāḥ" etc. (RV. VIII. 44. 16), the reply is given in the following Sūtra—

6. The second (contention) is not inconsistent (with our position) (Jai. Sū. I. 2. 44.).

The next contention formulated in the second aphorism* does not conflict with our position even. Because, we do not oppose (the issue that) an unseen efficacy results from a strict adherence to the restriction in the order (of syllables) to be recited. What then? What we seek to emphasise is this that the conveyance of a meaning, which is seen to follow from the recitation of the Mantra, as a natural (opposed to a supernatural) consequence, should not be ignored.

Now, it may be (further) contended that such Mantras as—"Prokṣaṇīr āśādaya" Place (on the altar) the consecrated water for sprinkling (the sacrificial materials) (VS. 1. 28)—enjoins something already known; but this cannot be a justifiable procedure. Since a man, with shoes on, does not fasten another (pair of) shoes (on his feet). This objection (advanced by the opponent) is met in the following Sūtra—

7. No censure is found to attach to an act enjoined by a mandatory text, because (it aims at) an additional unseen merit (due to the observance of) the restriction. (Jai. Sū. I. 2. 45).

The censure i.e. the charge (of superfluity) alleged by you is not seen to attach to an act enjoined by a mandatory text. Though the act enjoined has been known before, still it has to be called to memory exclusively by means of the (relevant) Mantra; and this serves to bring into existence a special (ceremonial) efficacy which is of the nature of the unseen merit resulting from the (observance of) the restriction (prescribed).†

* The second aphorism refers to the Jaimini Sūtra—"Vākyaniyamāt" (I. 2. 32), which contains the second objection of the oppositionist.

† The NIYAMĀDRŚTA can be explained in the following way :

The duties to be observed on special occasions have been learnt at the time of study no doubt. But this knowledge is perfectly unavailing if it fails to present itself at the time of action. This knowledge, acquired at the time of study, can exist only in the subconscious region as a latent memory impression (saṃskāra), and requires to be stimulated into a living memory. The stimulus may be provided by several means (viz., concentration, recitation of the text and the like). The express injunction that the act enjoined should be performed with the recitation of the relevant Mantra—serves to eliminate the other possibilities. So the charge of repetition cannot be maintained as the repetition is not

As to the contention that the Mantra—Catvāri śṛṅgā (RV. IV. 58. 3) etc., describes something not in existence, the answer is given in the following Sūtra—

8. In (such) statement a (secondary) meaning is to be understood. (Jai. Sū. I. 2. 46).

When a sentence is found to express a thing which is not in existence, we must interpret it as implying a metaphorical sense. In the (present) instance,—the four (priests in function) viz., Hotṛ, Adhvaryu, Udgāṭr and Brahman—are (spoken of) as the horns of this sacrifice. The morning (noon and evening) oblations are (spoken of) as its three feet. The owner of the sacrifice and his wife are (described as) its two heads. The seven metres the Gāyatri and others are (described as) its seven hands. The threefold binding is effected by means of the three Vedas viz., the R̥gveda etc. (It is called) 'br̥ṣabha' because it showers the desired results. (It is spoken of as) roaring frequently, because it causes the frequent utterance of sounds in the form of Stotras and Śastras. The great God i.e. the God in the form of this mighty Sacrifice (is spoken to) have entered the mortals. The idea is that it is men and men alone who are competent to undertake the sacrifice. Such metaphorical uses are also found in unrevealed literature;—a river is seen to be eulogised as "having Cakravāka birds for her breasts, swans for her rows of teeth, the Kāśa (flowers) for her garment, and a heap of moss for her flowing tresses" (Śā. Bh. I. 2. 46).

Exactly in like manner, such Mantras as are found to address insentient objects viz., "Oṣadhe trāyasva" (Save, O herb!—TS. I. 2. 1. 1), "Śr̥ṇota grāvāṇah (Hear ye, O stones!—TS. I. 3. 13. 1), and the like, should have to be construed as eulogistic in

useless, but becomes productive of a special religious efficacy which cannot be gained otherwise.

The interpretation given by Sāyaṇa is strictly in consonance with that offered by Śabara. Kumārila, in the Tantravārtika, proposes an alternative explanation. The difference in interpretation is made possible because of the twofold meaning of the word 'samskāra'. It may mean a supernatural efficacy (gur̥jāntarādhānam) and secondly a memory impression (bhāvanākhyā samskāra). The first meaning is pre-eminently current in the Mīmāṃsā literature, and the second has its extensive use in the Vaiśeṣika philosophy. Both the meanings, however, have become common property by a long-standing usage. In the alternative interpretation, Kumārila takes the word 'samskāra' in the sense of a memory impression. Kumārila maintains that the charge of repetition could be advanced if the knowledge of duties, acquired at the time of study, persisted up to the time of action, intact and unmodified. But knowledge is transitory, and so it cannot continue as such. It remains only as a latent memory impression, and so the Mantra has its use as it serves to stimulate the memory impression. Whichever interpretation be accepted, the conclusion is the same, viz., that the Mantras are significant, and they do convey their meaning.

Cf.—"Athā vā samskāratvād iti. Yadi hi bodha evāvatiṣṭheta, tato'navakāśatvam bhaved iha tu tadiyasamskāramātrāvasthānāt tadabhivyaktidvārehāsti jñānotpattyavasara iti na mantrānarthakyam"—TV. I. 2. 15.

Śabara, Kumārila and Nyāyasudhākāra all read the Sūtra as—"Sampraiṣe karmagarhānupālambhaḥ samskāravat".

Jangamwadi Math Collection. Digitized by eGangotri

character. Now, in the act of ceremonial shaving the (inanimate) herb (Kuśagrass—barhi) too, is believed to give protection (to the Yajamāna, who has to shave his head), it goes without saying that the agent of shaving will also give protection.*

And likewise if the very stones do listen to the Prātaranuvāka (morning hymn), it follows *a fortiori* that the learned Brāhmaṇas also do the same. Such, indeed, is the purport of this sort of invocation.†

As regards (the charge of) self-contradiction alleged to be found in the Mantra—“Aditi is heaven (dyaus) and Aditi is the atmospherical region (antarikṣa)” (RV. 1. 89. 10)—(he) gives the answer in the next Sūtra—

9. There is no contradiction because a metaphorical meaning is intended (Jai. Sū. I. 2. 47.)

As in the (ordinary) statement—“verily thou art my father, thou art my mother”—there is no contradiction because it is intended to convey a secondary significance (and not literal meaning), so precisely (is the case here). Exactly in the same way, in a rite, which is connected with one god—Rudra, there is one Rudra; and in a rite, which is concerned with a hundred Rudras as its deities, there are a hundred Rudras; and so there exists no contradiction.

As for the further contention, that the boy, engaged in learning his lessons in Veda, does not intend to express the fact of husking by Pūrṇikā, (Jaimini) gives the answer in the (next) Sūtra—

10. That there is non-communication (of meaning) at the time of (Vedic) study, is due to (its) want of association (with a sacrifice) (Jai. Sū. I. 2. 48.)

That at the time of the study of the Veda, the meaning is not conveyed, is quite consistent with reason; because it is out of relation with sacrifice. The husking, done by Pūrṇikā, is not connected with any sacrifice, nor is the boy engaged in performing a sacrifice; so in this circumstance, the communication of meaning is not intended, as (all these acts) have no bearing upon sacrifice.

* Peterson has evidently misunderstood the text and has given a fanciful interpretation. The word 'vapana' means shaving and not sowing. The Mantra—“Oṣadhe trāyasvainam” (TS. I. 2. 1. 1) has got to be uttered at the time of ceremonial shaving, which has been prescribed as a purificatory rite for the Yajamāna and not for the Adhvaryu. It is laid down in the Brāhmaṇa that the Yajamāna shall have his head and beard shaved and also have his nails paired. The performance of these preliminary acts make him competent to perform the Soma sacrifice. Cf :—“Kesaśmaśru vapate, nakhāni nikṛntate, mṛtā vā eṣā tvag amedhyā yat kesaśmaśru, mṛtām eva tvacam amedhyām apahatya yajñyo bhūtvā medham upaiti” (Sam. Kā. 6. I. 1).

† Peterson and Dr. P. Śāstrin have a different reading—“ityādi mantrāṇām abhiprāyah”—this, indeed, is the purport of such texts. The last sentence of Śābara, summing up the arguments, seems to support the reading of the present edition—“ittham ca acetanā api grāvana āmantryante”. (ŚB. I. 2. 46).

As regards the objection that there is absolutely no meaning in such mantras as "Amyak sā ta Indra" (RV. I. 169.3), "Srnyeva jarbhari turpharitū" (RV. X. 106.6), inasmuch as the meaning (if any) is not capable of being determined (by any means),— (Jaimini) gives the answer in the next Sūtra—

II. There is only a failure of knowledge (of a meaning) though existent (Jai. Sū. I. 2.49).

The meaning certainly does exist, but is not cognised due to inadvertence, indolence and the like. The meaning of such like (texts) is to be constructed from (appropriate) basal roots in consonance with (parallel) Vedic texts, etymology and (the rules of) grammar. As for example, such expressions as 'jarbhari' 'turpharitū' and the like must be (considered to be) the epithets of the Aśvin (twins); since they are found to end in dual member. And the hymn in question has Aśvins (for its deities), which is apparent from the clause "Aśvinoḥ kāmam aprā" (RV. X. 106.11) (occurring in it). With this very idea in his mind, the author of the Nirukta gives his explanation as follows—"The expression 'jarbhari' means 'bhartārāu' (the two supporters), and the word 'turpharitū' is equivalent to 'hantārāu' (the two slayers). Likewise, in texts "Amyak sā ta" etc., the same procedure is to be observed in their interpretation.

As for the further contention that (Vedic) mantras cannot be beginningless entity, because of their reference to non-eternal objects as (king) Pramaganda etc., (Jaimini) gives the reply in the (next) Sūtra—

12. (The charge of) reference to non-eternal things has already been answered (Jai. Sū. I. 2.50).

The objection (based on) the alleged reference to non-eternal things has been answered i.e. rebutted in the last section (adhibhāraṇa) of the first quarter (pāda) (of the first book of Jaimini's Sūtras). Now, (to sum up the whole discussion by way of a backward reference)—while stating the position of the oppositionists that the Vedas are of human origin on the ground that they contain a (clear) reference to human authors in such expressions as "Kāthaka", "Kālapaka" and the like, (Jaimini) puts forward an additional ground (on behalf of the oppositionist) in the Sūtra—

a. Because there is found a reference to non-eternal things (Jai. Sū. I. 1.28).

The meaning of the Sūtra is this. In the text "Babara prāvāhanir akāmayata" (TS. VII. 1.10.2), mention of such non-eternal objects as 'Babara' (a person) is found to occur. And the inference is natural that the Veda could not have existed previously to their existence and hence must be of human origin. The answer to this (charge) is given in the Sūtra—

b. But this is a case of mere phonetic similarity (Jai. Sū. I. 1.31).

The upshot of the (whole discourse) is in brief as follows: The appellations "Kāthaka" and the like, are due to the fact that the particular recensions of the Veda were

traditionally taught by Kaṭha and other sages.* As for the second (charge) that there is a mention of non-eternal things, it rests on a confusion due to mere similarity of sounds. Certainly the text does not intend to speak of a man called 'Babara' who is non-eternal but 'babara' is only an onomatopoeic expression. This being the case, the word in question stands for 'wind' which makes the sound 'babara'. It is also termed as 'pravahaniḥ' one that habitually moves with speed.† A similar method is to be followed in other (parallel) cases too.

* The objection is put forward in the Pūrvapakṣa Sutra—'Vedāṁś caike sannikarṣam puruṣākhyāḥ' (Jai Sū. I.1.27). And the answer is given in the Sūtra—'Ākhyā pravacanāt' (Jai Sū. I. 1. 30). Sāyaṇa gives a gist of the opponent's arguments without quoting the Sūtras..

† The argument would certainly strike a modern reader as grotesque and fantastic; but the implication is not really so absurd as it appears at first sight to be. On the contrary, we find in it a wholesome warning against the risk of reading a historical allusion in place where it may be out of the question. The so-called proper names, found in the Vedas, may be likened to the names of heroes and heroines in a fiction. In respect of historicity a Hamlet or a Puṇḍarīka may be entirely equated with unmeaning nonsense. The names found in Vedic literature may quite legitimately be supposed to have no more historic foundation than that of the hero of a fiction. The stories found in the Vedas have been explained away by the Mīmāṁsists as mere *arthavādas* which are not to be taken literally. We may point to the parables of the Bible as parallel instances. Whether the Veda is an uncreated literature, is a different question and the arguments put forward by the Mīmāṁsists should be judged on their own merits. At any rate, the socalled historical allusions should not be used as an argument against it. The tradition that the Veda is an uncreated literature is not a creation of Jaimini, but dates back to a remote past. We find in the Mahābhāṣya that such names as Yudhiṣṭhīra and the like are but imitations of similar names of the Vedas, and the cart should not be put before the horse by supposing the Vedas to be contemporaneous with such historical persons. Phonetic similarity, therefore, is no guarantee of historical authenticity. The names are more or less symbolic values like mathematical symbols, and if any meaning is to be deduced it should be such as can tally with the timeless existence of the Vedas. Whether 'babara' may mean wind or any other thing, the Mīmāṁsist does not seem to have any definite preference. He only endeavours to make the word yield a meaning which is consistent with his doctrine. His quarrel is only with those who would put a historical meaning upon them. This is apparent from the concluding remarks of Śabara Svāmin where he says that *babara* is only an imitation. The point is that these words should communicate something eternal as their meaning. Cf :—"Babara iti śabdānukṛtiḥ. Tena yo nityor'thah, tam evaitau śabdau vadīyataḥ" (Ś. Bh. on Jai. Sū. I. 1. 31).

The Mīmāṁsā philosophy thus lays down the general rule that all socalled proper names, occuring in the Veda, should not be considered as standing for any historical persons but should be construed in an unhistorical sense. Śāṅkarācārya, too, has followed this dictum when he observes that such names as 'Kapila' are mere symbols and verba

The conclusion, therefore, is irresistible that the mantras are intended to convey a meaning and must be (understood to be recited with the sole purpose of communicating their relevant meaning (at the time of sacrifices) as each and every one of the objections (against this possibility) have been found to be untenable.

Now, it is possible to contend that (the argument—that the Vedas) are meant to communicate a meaning as in that case they would serve a natural purpose directly felt—is only based upon logical ground. We do not certainly find any textual indication in corroboration of this (argument). Anticipating this objection, (Jaimini) gives his answer in the Sūtra—

I. Indication (of mantras) by a descriptive appellation (is proof that) the mantras have a meaning (Jai. Sū. I. 2. 51).

There is a (Brahmaṇa) text—"Āgneyyāgnīdhrām upatiṣṭheta." The meaning of the text is this:—a Ṛk (verse), which has 'Agni' for its deity, is called the "Āgneyi," and one shall approach for worship the altar (dhiṣṇya) of Āgnīdhrā uttering this (Ṛk). Now, the Brahmaṇa text, which directs the approach for worship, does not enjoin it by quoting the leading words of the mantra in the form "one shall approach uttering the Ṛk beginning with 'Agne naya' etc.;" but, on the contrary, it expresses the injunction by a descriptive appellation, viz. "Āgneyi." Agni is the deity of that verse, in which Ṛk Agni is the principal subject of description. That being the case, the reference (to the Ṛk in question) by the descriptive appellation, viz., "Āgneyi"—a word ending in the Taddhita suffix denoting a deity—becomes appropriate. Therefore, this description indicates that the mantra text in question has a meaning. Since the mantras (have been proved) to be significant, (it must be accepted that) the utterance of such mantras at the time of sacrifice is (enjoined) for the purpose of communicating their meaning.

(Jaimini) advances a fresh proof in the next Sūtra (in support of the) aforementioned (finding) that mantras are significant—

2. Necessary substitution (is also a proof) (Jai. Sū. I. 2. 52.).

'Ūha' consists in the modification effected by the (total or partial) substitution of relevant words in the body of a mantra, read in the context of an archetypal sacrifice (prakṛti), with a view to make it agree in meaning in relation to the different variations (vikṛti) (of the archetype). For instance—"Anv enāp mātā manyatām anu pitānu bhrātā" (MS. IV. 13. 4, TB. III. 6. 6. 1.)* is the reading of a mantra relating to the animal of the

labels without any definite reference to any particular historical personage. It is this community of name, which does not indicate any more than mere phonetic similarity, that is responsible for a confusion of identity between Kapila the author of the Sāṅkhya Sūtras, and Kapila mentioned in the Vedas. cf :—"Kapila iti śrutiśāmānyamātratvāt" (Sāṅkara Bhāṣya on Br. Sū. II. 1. 1); and "Tasmāc chrutisāmānyamātreṇa bhramāḥ sāṅkhyapraṇetā Kapilāḥ śrauta iti" (Bhāmati).

*May the mother (of the animal) vouchsafe her sanction to this (animal being led to the sacrificial ground), so may its father and so may its brother.

archetypal sacrifice. In case of a variation in which *two* animals (instead of *one*, are to be sacrificed) the mantra is modified as—"Anv enau mātā manyatām ('enau' being substituted for *enam*). When there are more than two animals, *enān* would be substituted, and the mantra would be read as—"Anv enān mātā manyatām.". In this context, a Brāhmaṇa text, explanatory of the mantra, is found to be read as follows:—"Neither mother (mātā) nor father (pitā) in augmented." In this connexion, a problem arises—whether the augmentation (referred to in the Brāhmaṇa text) is forbidden in respect of the body or of the word. The augmentation in words consists in the substitution of 'mātarau' (two mothers) in the dual number, or of 'mātarah' (more than two mothers) in the plural number in lieu of the word 'mātā' in the singular number. And as for augmentation of the body, that certainly is not capable of being denied; since such physical augmentation is directly perceived in course of development of age from childhood to adolescence and therefrom to youth and so on. So (by process of elimination) the denial of augmentation in words is the only thing that is left (to us). By the specific prohibition of augmentation of the words 'mātr' and 'pitr', the augmentation of the remaining word 'enam', in consonance with the (changes in) meaning, is being indicated. Were not the meaning intended to be conveyed, then how could there be an occasion for the substitution of the dual form when the number of animals is *two*, or of the plural form in case of a plurality of animals. Hence it is evident that the mantras have a meaning which is intended to be expressed.

(Jaimini) puts forward in the next Sūtra an additional argument in support of the same thesis—

3. And because there is an interpretative clause (vidhiśabda) (Jai. Sū. I. 2. 53).

A clause in the Brāhmaṇa text, which is explanatory of a mantra, is called "interpretative clause" (vidhiśabda). To take a concrete example, there is such (an interpretative clause) read (in the Brāhmaṇas):—"May we live 'a hundred winters' i, e, a hundred years—this is what is meant." In this text the words "a hundred winters" are the catch-words of the mantra to be explained. The rest is but an explanation of the substance of that (mantra). But if a mantra is not meant to express a meaning, what can possibly be the purport of the mantra that is sought to be explained (in the Brāhmaṇa). The conclusion is, therefore, inevitable that the mantras are intended to express a meaning and they are to be recited at the time of sacrifice solely with a view to the communication of their relevant meaning.

The following are the two verses summing up (the whole discussion in a nutshell)—

[Question:] Are the mantras—"Uru prathsva" and the like, (recited) at sacrifices, generative of an exclusively unseen efficacy, or do they throw light on the spreading out of the Purodāśa and other functions as well ?

[*Prīmā facie Answer:*] (It can be possibly maintained that) the mantras are generative, solely and wholly, of an (unseen) spiritual efficacy; on the ground that the Brāhmaṇa texts, too, express the selfsame (facts).

[*Final Answer:*] Not so (in the least). The expression of those very facts (by

the mantras) is felt as an immediate and direct result. And a direct result is certainly to be preferred to an indirect unseen consequence.

Now, (it may be contended), let the Mantra portion (of the Veda) be held to be authoritative. But the Brāhmaṇa portion cannot reasonably be supposed to have any authority. As for the Brāhmaṇas there are two kinds of the same, viz., injunctive statements (vidhi) and supplementary corroborative statements (arthavāda),

So says Āpastamba:—"Brahmaṇa texts are those which are injunctive of some action ; and the supplementary portion of the Brāhmaṇa is *Arthavāda* (Āp. Yāj. Pari. Sū. 35-36). Vidhis (injunctions), again, are of two kinds, viz.,—(firstly, injunctions) directing a person to perform an action which he cannot be (expected) to do (otherwise); and secondly, (statements) which make known a fact not cognised (before). Such Vidhis, as belong to the ritualistic section of the Vedas, viz., "In the initiatory ceremony, (they) shall offer puroḍāśa in honour of Agni-cum-Viṣṇu (dual deity)" (Ai. Br. I. 1. 1.),* etc., are injunctions directing a person to perform an action which he cannot be (expected) to do (otherwise). And such Vidhis, as are found in the Brahmakāṇḍa [i.e. Upaniṣads which discuss metaphysical problems like the relation between the individual self (jīva) and the Absolute (Brahman) etc.], viz.,—"The Self is the only Reality which existed in the beginning" (Ai. Up. I. 1.), and so on, are informative statements which make known (to us) a fact not known (before).

Now, of these two kinds, the Vidhis belonging to the ritualistic section, such as,—"(One) shall offer (into fire) oblations of thick gruel prepared from wild sesamum or the

*The reading "Āgnāvaiṣṇavam puroḍāśam nirvapanti dīkṣāṇiyām" is a garbled quotation. The correct reading in the original is ".....dīkṣāṇiyam" (Ai. Br. I. 1. 1.). The Yajamāna, on the eve of the Soma sacrifice, has got to undergo a purification (saṃskāra) and this is called "Dīkṣāṇa." The ceremony by which this purification is effected is technically known as "Dīkṣāṇiyā iṣṭi" (the rite of purificatory initiation). In the present context, the puroḍāśa (cake-offering) itself is known as Dīkṣāṇa, as it serves as an instrument of the ceremony, cf:—Somayāge pravṛttasya yajamānasya saṃskāro dīkṣāṇam ; tasy ca saṃskārasya hetuḥ karmavīśeṣo 'dīkṣāṇiyā'-śabdavācyah"—Sāyaṇa's commentary on Ai. Br. I. 1. 1.

The puroḍāśa has got to be prepared on potsherds (kapālas). The prescribed number of potsherds is *eleven* in this particular ceremony. (Vide, our note on Puroḍāśa, p. 11, N. 1).

The expression '*nirvāpa*' means the putting of four handfuls of paddy on the winnow. In the present context it stands for the sacrifice with this act of '*nirvāpa*' as an antecedent condition. This act of *nirvāpa* is prescribed for the *Yajamāna*. The plural number in '*nirvapanti*' causes some difficulty. Sāyaṇa accounts for it by referring to a plurality of *Yajamānas*. Or, it may be a Vedic irregularity. The reading of the Taittiriya Saṃhitā is quite clear. Cf:—"Āgnāvaiṣṇavam ekādaśakapālām nirvapati dīkṣiyamāṇah (TS. V. 5. 1. 4.). Nirvapanti = let = nirvapeyuh.

†Yavāgū:—thick gruel, mixed with thick balls of boiled food (such as rice). Cf:—"Sikthakai rahito mandāḥ peyā sikthasamanvitā. Yavāgūr bahusikthā syād vilepi

same prepared from wild wheat" (TS. V. 4. 3. 2),—cannot be authoritative ; since they enjoin the use of things which are unfit for sacrificial offering, and as such cannot be supposed to be instruments of authentic knowledge. The unsuitability (of these things) is stated in the complementary portion of the sentence—"Wild sesamum and wild wheat are not fit objects for oblation." In this statement, the use of wild sesamum and wild wheat as sacrificial offerings is expressly for bidden.

Therefore, the injunctions relating to wild sesamum etc., contradicted as they are, cannot be authoritative. Likewise, there is a large number of Vidhis in the Aitareya, Taittiriya and other Brāhmaṇas, which are found to be prohibited by means of these two clauses, viz., "This and this are not to be honoured (in observance)", "This shall not be done in that way". Furthermore, the Aitareya Brāhmaṇa is found to have censured in various ways the offer of oblations (into fire) before sunrise, and again, is found to conclude by recommending more than once (the selfsame offer of oblations into fire) in the words—"Therefore, one shall offer oblations after sunrise." Again, the followers of the Taittiriya school read the test—"Now, if the *homa* is performed before sunrise, *both* will belong to Agni ; (therefore, one) shall perform *homa* after the sun has risen" (TB. II. 1. 2. 7).* Again, the very same school record the following statement, finding fault with the performance of *homa* after sunrise, "Now to perform *homa* after the sun has risen is like carrying presents for the departed guest in an empty house." (TB. II. 1. 2. 12).†. Like-

viraladravā".—Rājavallabha. "Maṇḍo'sikthāḥ; sasikthā peyā, parisikthā yavāgūḥ, ghanasikthā vilepi, parisrutas tv odano bhaktāḥ"—Vāgbhaṭa.

*About the offering of oblations, the Taittiriya Brāhmaṇa records a story. Prajāpati was going to offer an oblation to Fire (Agni). The Sun (Āditya) prohibited him, and advanced his claim to share it with Agni. The Firegod did not object, but insisted on the settlement of the *modus operandi*. The Sungod proposed that the offering to Agni should be made in the evening, and to himself in the morning. Thus an agreement was reached, and it has since been the custom to offer the evening oblation to Agni and the morning oblation-to Āditya.

There is a propriety in this division of time, as night is the jurisdiction of Agni, and day that of Āditya. This is apparent from the fact that at night Agni shows his majesty and splendour to the best possible advantage ; and at day his splendour is rather eclipsed by that of Āditya. Just the reverse is the case with the Sungod. That being the case, it follows from commonsense that an offering made before sunrise falls within the jurisdiction of Agni and so will naturally be appropriated by him. The consequence will be that Agni will have *both* the offerings (morning and evening) to his advantage, and Āditya will have none. And this will involve a violation of the terms of agreement. So, to avoid this undesirable issue, the only course open to us will be to make the offer intended for Āditya after sunrise.

†It is a matter of surprise that the aforesaid conclusion, so logically established, has been set aside without the faintest hesitation in the very same context. Another set of reasons has been set out and an attempt has been made to establish that offering to the Sungod should be made before the sunrise ; as offering after sunrise will be as futile as to offer hospitality to a departed guest.

wise, the injunction, “(one) shall employ Śoḍaśin” in Atirātra” is contradicted by the prohibition “(one) shall not employ the Śoḍaśin in Atirātra”.* Again, as regards the

* We think it necessary that a student of Mīmāṃsā should be equipped with a general knowledge of the mechanism of sacrifices, their main divisions, and the order of their performance. Each division of the sacrifice has got a technical name and a distinct set of rites. Broadly speaking sacrifices can be classified under *two* main heads :—(1) Śrauta and, (2) Grhya. The former class of sacrifices requires preliminary performance of an initiatory rite (Dikṣāṇiyā). The latter class of sacrifices can be performed by any person who has been duly invested with the sacred thread (Upanayana). The Śrauta sacrifice has, again, *two* divisions—(1) Soma sacrifices and (2) Havis sacrifices—according as the material of offering consists of Soma juice or other kinds of oblations. Of Soma sacrifices, again, there are *three* distinct types, according to the length of time occupied by the performance of the sacrifices. These are :—

- (1) Ekāhas—finished in *one* day :
- (2) Ahinas—from *two* upto *twelve* days ;
- (3) Satras—from *twelve* days upwards.

Of the oneday Soma sacrifice, the most well-known form is the Jyotiṣṭoma, which has *seven* varieties (sāṃsthā) :—

- (1) Agniṣṭoma,
- (2) Atyagniṣṭoma,
- (3) Ukttha,
- (4) Śoḍaśin,
- (5) Vājapeya,
- (6) Atirātra, and
- (7) Aptoryāma.

The Agniṣṭoma is the model or type (prakṛti) of all ekāha Soma sacrifices. The remaining six are but its variations (vikṛti). In Agniṣṭoma only one victim is immolated and this is a he-goat sacrificed to Agni. In it twelve stotras are sung by the Udgāṭ and his assistants. Each of these stotras is followed by the recitation of a śāstra by the Hotṛ or the Hotrakas (the assistans of Hotṛ—Maitrāvaraṇa, Brāhmaṇācchārṣin and Acchāvāka). The stotras and their corresponding śāstras at the three savanas (i.e. Soma-pressings and offerings) are shown below :—

I. Prātaḥsavana

1. Bahiṣpavamāna stotra	1. Ājya śāstra (Hotṛ)
2. Ājya stotras	2. Prauga śāstra ..
3. ..	3. } Ājya śāstras (Hotrakas)
4. ..	4. }
5. ..	5. }

II. Mādhyandinasavana

6. Mādhyandinapavamāna stotra	6. Marutvatiya śāstra (Hotṛ)
7. Prṣṭha stotra	7. Niṣkevalya śāstra ..
8. ..	8. }
9. ..	9. }
10. ..	10. } Hotrakas

sacrifices Jyotiṣṭoma and the like, declared to result in (such rewards as residence in heaven etc.), nobody attains these results immediately after their performance. But (in the case of a man taking) a hearty meal, there is never a failure of the feeling of satisfaction. So it is quite apparent that to prove that these sacrificial injunctions are authoritative is, indeed, an extremely difficult task.

III. Trīyasaवāna

11. Ārbhavapavamāna stotra	11. Vaiśvadeva śastra (Hotṛ)
12. Agniṣṭoma sāman(Yajñāyajñiya)	12. Āgnimāruta śastra (,,)

It is from the name of the last stotra (sāman) that the sacrifice derives its name—Agniṣṭoma.

The essential feature of the Ukthya form of sacrifice is the *three* Uktha stotras and the *three* Uktha śastras of the Hotrakas, and from this feature its name seems to be borrowed (AB. VI. 13) "There is also a he-goat to Indra and Agni as a second victim in addition to the ordinary victim for Agni and Soma prescribed on the day before the pressing day, and the victim for Agni on that day. The Ukthya cup (graha) is also drawn at the third pressing."

"The Śoḍaśin adds a third victim, a ram to Indra, and another cup (Śoḍaśi-graha) with an extra stotra and śastra. As pointed out in the Aitareya Brāhmaṇa (IV. I), the name is derived very probably from the *sixteen* stotras and śastras used, but the śastra is also specially developed in a peculiar manner described in IV. 2, where also the name is appropriate."

"The Atirātra adds twelve stotras and śastras in three rounds, chanted through the night and accompanied by libations and potations ; these are followed by the Sandhi stotra (Sāmaveda II. 99-104) chanted at day-break, and followed by the recitation by the Hotṛ of the Āśvina śastra. The difficulty arises whether the Śoḍaśin is included in the Atirātra. The view of the Śāṅkhāyana Śrauta Sūtra (IX. 1. 10) is clearly that it is ; there is nothing to contradict this in the Kauśitaki Brāhmaṇa, and it is assumed by the Āśvalāyana Śrauta Sūtra (V. II. 1) that an Atirātra contains a Śoḍaśin. This is also the view of the Kātyāyana Śrauta Sūtra (IX. 8. 5) while the Pañcavimśa Brāhmaṇa (XX. 1. 10) recognizes both modes of usage. The Aitareya (IV. 6) clearly contemplates only the form without, i. e. with twenty-eight stotras, or as it reckons them, by making three out of the Sandhi stotra, thirty. It is clear also that to the Aitareya (IV. 1) the Śoḍaśin is essentially a rite used as part of a Dvādaśāha or similar rite, for it is expressly stated that on the fourth day is the Śoḍaśin used, i. e. on the fourth day of the Prṣṭhya Śādaha which follows the Atirātra. Similary the Ukthya from its position is doubtless mentioned mainly because it is an essential feature of the Prṣṭhya Śādaha. The Atirātra has a victim for Sarasvatī as a fourth victim."

The Atyagniṣṭoma is not mentioned in either the Aitareya or the Kauśitaki Brāhmaṇa. "Its real existence as a sacrifice (being a Śoḍaśin minus the Ukthyas) is very doubtful."

"The Vājapeya and Aptoryāma receive a brief allusion in the Aitareya (III. 41) and the Kauśitaki (XXX. 11)."

For elaborate details, vide, Keith : "Rgveda Brāhmaṇas Translated" (Harvard Oriental Series, Vol. 25).

RGVEDA-SAMHITA.

13

Edited by M. Bhattacharya
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Author 1

Metre—Sāradā

Mandala 1

Author 2

Deity—Agni

Anuvaka 1

Time—Sāma

General Application—in the Mandala
Recitation in the Agnivāna
Technique

1. The author of the RV. (See VII. 1-7, 18) one of the names occurring in the second
verse of the 1st, 14, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 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RGVEDA-SAMHITĀ.

I, 1

Seer.—Madhucchandas, the son of
Viśvāmitra.

Astaka I.

Metre.—Gāyatri.

Mandala I.

Adhyaya I.

Deity.—Agni.

Anuvāka I.

Tune.—Śadja.

General Application—In the Morning
Recitation for the Agniśṭoma
Sacrifice.

Sūkta. I.

Madhucchandas was (Ait. Bra. VII, 17 ; 18) one of the many sons of Viśvāmitra, and was addressed as a descendant of Gāthīn (Ait. Bra. VII, 18), as well as of Kuśika. According to the Jaiminiya Brāhmaṇa (III, 237-8) Viśvāmitra was the son of Gāthīn, while the Sarvānukrāmāṇi on the Rgveda says that Gāthīn was the son of Kuśika, the son of Iśiratha. The Pañcavīṁśa Brāhmaṇa (XXI, 12, 2) says that Viśvāmitra was formerly a king and the descendant of king Jahnu. This hymn consisting of nine stanzas was composed by Madhucchandas Vaiśvāmitra.

Varga I

I. I praise¹ (with hymns) Agni,² the representative³ (priest) of the sacrifice,
the bright⁴ one, the invoking priest,⁵ the greatest giver of reward.⁶

The original is :

agnim īle purohitāṇi yajñasya devam ḥtvijam,
hotāram ratnadhātamam.

Vedārthayatna has disturbed Sāyaṇa's construction of words. He has taken 'purohitāṇi,' 'hotāram' and 'ratnadhātamam' as separate independent substantives, and 'yajñasya,' 'devam' and 'ṛtvijam' together, evidently in obedience to the Gāyatri metre which consists of three discrete pādas ; Geldner has agreed in every respect with Vedārth. except that he has taken 'ratnadhātamam' as an adjective to 'hotāram.' But Sāyaṇa has taken 'yajñasya' with 'purohitāṇi,' and 'hotāram' as a qualifying adjective to 'ṛtvijam,' and has treated 'devam' and 'ratnadhātamam' as separate and independent substantives. I think Sāyaṇa is more reasonable than either Vedārthayatna or Geldner, in taking 'hotāram' in the 3rd pāda with 'ṛtvijam' in the 2nd pāda, but less so in construing 'yajñasya' of the 2nd pāda with 'purohitāṇi' of the 1st pāda, and in taking 'devam' as an independent substantive. The reason is clear when we compare Rgvedic phrases used by other poets in the following :—

1, 44, 11^{a+b} : ni tvā yajñasya sādhanam agne hotāram ḥtvijam.

1, 45, 7^a : ni tvā hotāram ḥtvijam.

3, 10, 2^{a+b} : tvām yajñeṣv ḥtvijam agne hotāram īlate.

5, 22, 2^a : nyagnim jātavedasam dadhātā devam ḥtvijam

8, 44, 6^a : mandraṇi hotāram ḥtvijam.

A glance at the above quotations will make it, abundantly clear that 'yajñasya', 'devam' 'ṛtvijam' and 'hotāram' are to be construed together. This is the soundest method of interpreting the R̄gveda. Consequently the correct translation will be :—

I praise (with hymns) Agni, the representative, the bright invoking priest of the sacrifice, the best giver of reward (of sacrifice).

¹The verbal γ id means 'to praise with hymns', 'to worship with odes.' Now as the idea of inviting is included within the meaning of the idea of worshipping, as noticed by Yāska, Geldner needed not have taken the trouble to establish the identity : γ id = γ hve = to invite, from 4,24,2 ; 5,69,3 ; 10,104,10 ; 1,14,5 with 8,5,17 and 7,8,1 ; 7,53,1, 7,94,5 cpd. ; 8,74,6 ; 12 ; with 7,26,2, 7,61,6 and 8,66,1 ; id—śru in 8,43,24 ; 8,44,6 ; and 1,139,7 like hve—śru in 1,104,9 ; 2,32,4 ; and 10,39,6. γ id however is broader and means much more than 'to invite' only.

²The ancient attempts to derive Agni are unhappy. They were ingeniously invented to explain the function of that deity. The authors of the Niruktas are not to blame for these fanciful derivations, for they are obtained from the very old Brāhmaṇas which very often indulge in figures of speech, fanciful interpretations and allegories. Thus Sthaulāṣṭhīvi (son of Sthūlāṣṭhīva), an author of Nirukta, says : Agni is he who does not spare the fuel (na knopayati). Śākapūṇi (=son of Śākapūṇa) whose personal name was Rathitara, a famous author of Nirukta, now extinct, derives Agni from the three roots γ in (=to go), γ añj (=to anoint), and γ dah (=to burn) collectively, the letters being irregularly changed to 'ag' and 'ni' vide Yāska (Nir. 7,14).

³'purohita' literally means 'placed or seated in front'. The high priest was the representative of the institutor of sacrifice (yajamāna), and used to get seated in front of the yajamāna in sacrifices.

⁴'devam' is derived from γ div (=to shine) and means bright, brilliant, resplendent, shining, radiant, divine, godly etc. According to Sāyaṇa, it may mean also 'liberal' or 'donor', because he says γ div may as well mean 'to give', but this is not sanctioned by Comparative Philology.

⁵'ṛtvik' literally means 'one who performs a sacrifice at the proper season' (ṛtau yajati—Pān. III, 2, 59) and generally 'any ministering priest.' We have already seen that Sāyaṇa is perfectly correct in taking 'hotāram' as an adjective to 'ṛtvijam'. It means the Hotṛ priest who invokes or summons (γ hve) the divinity into the sacrificial hall by offering oblations (γ hu).

⁶'ratna' lit. = a jewel. Sāyaṇa says that the fruits of a sacrifice are the ratnas or jewels. According to Geldner 'ratna' is the reward of a sacrifice, while according to Vedārthayatna it means wealth. Geldner seems to be the most reasonable, as the ancient meanings of 'ratna' are 'reward,' 'prize of victory' etc. Wilson makes 'ratnadhātamam' = possessor of great wealth. This is a wrong rendering of Sāyaṇa. It should have been 'the greatest giver of wealth.'

2. Agni was worthy of being praised by seers ancient¹, and (is so) by (seers) modern May he bring the gods hither².

The original is—

agnih pūrvebhir ṛṣibhir īdyo nūtanair uta,
sa devāñ eha vaksati.

This stanza has been correctly interpreted by Sāyaṇa, and the above translation is all right.

¹Sāyaṇa says that seers belonging to the Bhṛgu and Aṅgiras families were more ancient than Madhucchandas. Now, many members of these two families as well as of other families were more ancient, while a host of others of these very families were later than Madhucchandas. Some of the older seers may be named with advantage here. Cyavana, Apnavāna, Uśanas, Kavi, Uru, Ṛcīka, Jamadagnī etc. of the Bhṛgu race, Brhaspati I, Brhaspati II, Ayāsyā I, Ayāsyā II, Atharvan, Dadhyāñc, Vṛṣan Samvarta, Uśija, Ucathya, Bharadvāja, Dirghatamas, Sudhanvan, Rbhu, Vibhvan, Vāja, Kavandha I, Vicāra, etc. of the Aṅgiras family, some of the Vāsiṣṭhas and the Atris, as well as his own ancestors like Kuśika, Gāthīn, Viśvāmitra etc. were more ancient than Madhucchandas. Some of them have left their compositions, while others are only mentioned in the Vedas as having been seers, but their compositions are lost to us for ever.

²‘iha’ means ‘in this sacrifice’ which was certainly an Agniṣṭoma as the general application (sāmānya viniyoga) shows. Madhucchandas probably composed this hymn for employing it in the Agniṣṭoma sacrifice.

3. Through Agni, the worshipper obtains¹ wealth which increases² day by day, and which is the source of renown, and uniting with many sons³.

The original is—

agninā rayim aśnavat poṣam eva dive dive,
yaśasam viravattamam.

¹‘aśnavat’ is made equivalent to ‘prāpnoti’ by Sāyaṇa, and hence is rendered with ‘obtains.’ Both Vedārth. and Geld. have differed from Sāy. and that, very reasonably. They make ‘may the worshipper obtain etc’. Thus according to them, a wish is expressed in the stanza. They are quite right as is evident from Sāyaṇa’s own interpretations of ‘aśnavat’ in 1,93, 3 ; 1,113,18 ; 8,18,14 ; 9,66,27 etc.

²‘poṣam’ in the Rgveda is always used as a substantive and means, ‘increase,’ ‘abundance’. It is often used in juxtaposition with ‘rāyas’ which means ‘wealth’ in the word ‘rāyaspoṣa’. The word ‘rāyaspoṣa’ means ‘increase of wealth’ ‘abundance of wealth’ etc. Geld. takes ‘poṣa’ in the sense of ‘increase’ (Zuwachs) and Vedārth. make it mean ‘prosperity.’ Thus both of them take it as a substantive while Sāyaṇa takes it as an adjective to ‘rayi’ (= wealth). But the following pādas of stanzas quoted below will show that ‘poṣa’ is a substantive ;—

8,23,21° ; bhuri poṣam sa dhatte viravad yaśah.

9,66,21^a : dadhad rayiṁ mayi poṣam.

2,21,6.^a : poṣam rayiṁāṁ aristiṁ tanūnāṁ (dhehi asme).

Here although there is the indeclinable 'eva' 'poṣa' is a substantive, as the conjunction 'ca' is left understood in several places of the R̄gveda.

³'viravattamam' should have been translated : 'most uniting with sons' by Wilson.

Hence the correct translation is :—Through Agni, may (the worshipper) obtain from day to day, wealth and affluence itself accompanied with renown, and most uniting with sons.

4. O Agni, the unobstructed¹ sacrifice alone of which thou art the protector on all sides³ arrives at the gods.

The original is ;—

agnē yaṁ yajñāṁ adhvaram viśvataḥ paribhūr asī,
sa id deveṣu gacchati.

¹'adhvaram' generally means a sacrifice in the R̄gveda and is a substantive. Here Sāyaṇa and Vedārthayatna take it as an adjective meaning 'unobstructed', and qualifying 'yajñam.' Sāyaṇa says 'dhvara' means 'himsā' i. e. obstruction, mischief, injury etc. It is derived from √dhvṛ 'to hurt'. Geldner however takes it as a substantive meaning 'worship,' 'adoration' (Anbetung.) Yāska (Nir.1.8) says that 'dhvara' means 'himsā' i.e. mischief, and 'adhvara' means therefore 'prevention of mischief'. Dayānanda follows Yāska and Sāyaṇa and takes 'adhvaram' as an adjective to 'yajñam'. That 'worship' or adoration' or Anbetung as the equivalent of 'adhvara' is somewhat far-fetched or indirect is clear from Rv. 5, 51, 2 where it directly means a 'sacrifice' and not 'worship' or 'adoration'. A parallel sentiment is expressed in—

2, 2, 5^a : sa hotā viśvam̄ paribhūtv adhvaram where 'adhvara' is a substantive. Both 'adhvara' and 'yajñam' are substantives in the same place in—

4, 9, 7^{a+b} : asmākāṁ joṣy adhvaram asmākāṁ yajñam aṅgirāḥ.

Again the term 'adhvaryu' has come from the word 'adhvara', Here 'adhvaram' is a substantive and is added to emphasize the sense and is always a substantive in the R̄gveda.

²Āhavaniya, Mārjaliya, Gārhapatya and Āgnidhriya fires were lighted at the east west, south and north respectively of the altar.

Hence the above translation which follows Sāyaṇa's commentary is correct.

5. May Agni, the Hotr, skilful in rituals, the true, (and) most wonderfully renowned deity, come (hither) with the gods.

The original is—

Agnir hotā kavikratuḥ satyaś citraśravastamaḥ,
devo devebhir ā gamat.

¹'Kavikratu' literally means, according to Sāyaṇa, the attainer of skill in rituals, [kavi = attainer of skill, kratu = rituals]. Geldner makes it mean 'possessed with the temper or sense of a seer' (mit Sehersinn) and makes the illustrative remark: 'A seer in the Veda is he who sees or beholds the mysterious godly things with the inner eye.' Thus Geldner is willing to have the equations: kavi = seer, and kratu = sense or temper. Sāyaṇa here has been guided by Yāska (Naigh. 2, 1; Nir. 12, 13), and so also Dayānanda. Sāyaṇa himself in RV. 3, 14, 7; 3, 2, 4; 3, 27, 12; 6, 16, 23; 9, 25, 5; etc. makes 'kavikratu' mean 'possessed with knowledge of all things.' Besides 'kratu' in 1, 91, 2; 3, 40, 2; 5, 32, 5; etc., means knowledge or 'experience' and 'Kratumat' in 2, 23, 15; 4, 41, 1; etc. definitely means possessed with sense, knowledge or experience. Yāska also (Naigh. 3, 9) makes kratu = prajñā, experience. The Rigvedic poets having been highly specialized priests, their knowledge or experience pertained to sacrificial details and rituals. Hence 'kratu' in many places of the R̄gveda means a sacrifice, a Yāga. In some places 'kratu' means the performer of a sacrifice as in RV. 4, 10, 1. etc. However, 'kavikratu' literally means 'one who has the sense or intelligence of a kavi or seer (vahuvrihi compound), and hence the truth is on the side of Geldner.

Hence the correct translation is—

May Agni, the Hotr, of seerlike intelligence, the true, of the most wonderful fame, the deity, come (hither) with the deities.

Varga 2.

6. O Agni, the good that thou wilt do to the giver of oblations becomes, O Āṅgiras, truly yours only.

The original is—

yad aṅga dāśuse tvam agne bhadram karisyasi,
tavet tat satyam āṅgirah.

This has been correctly interpreted by Sāyaṇa and the above translation is all right.

¹The word 'Āṅgiras' is important. Āṅgiras was a very ancient Aryan character repeatedly referred to in the Vedas (RV. 1, 31, 17; 1, 45, 3; 1, 139, 9; AV. 4, 29, 3; etc.) by some Rigvedic seers as their ancient ancestor. He belonged to the early Indo-Iranian period. His descendant Atharvan is spoken of in the R̄gveda and later Vedic and Puranic literature, as having produced fire out of 'puṣkara' (=lotus-like bowl of the wooden sacrificial ladle). Atharvan's three sons were Br̄haspati I, Gotama and Vṛṣan. Vṛṣan the son of Atharvan by Pathyā is repeatedly referred to in Vedic literature as Vṛṣan Pāthya or Pāthya Vṛṣan. Vṛṣan's son was the famous Sudhanvan Āṅgirasa who was contemporary with the Asura king Virocana, the son of Prährādi. Sudhanvan Āṅgirasa had a quarrel with Virocana Prährādi for having a maiden named Késini as his wife (Vide. Dr. S. N. Pradhan's paper on Apotheosis in the R̄gveda—The R̄bhus, Bhandarkar Annals XII, 57.) Sudhanvan's sons were, according to the R̄gveda and other Vedic and Puranic literature, the famous R̄bhus i.e. the three brothers R̄bhu, Vibhvan and Vāja, who were apotheosized by the Rigvedic seers and used to receive

oblations at the third daily libation (Vide. Dr. S. N. Pradhan's paper on Apotheosis in the R̄gveda, Bhandarkar Annals XII, 57). They were the pupils of Tvaṣṭṛ, who, on account of his artisanship in that primitive Aryan society, was raised by the R̄igvedic seers to the status of a god who shaped forms. Another member of the Aṅgiras family was Bṛhaspati I, who killed the Pāṇi king Vala and wrested cows from him. He also defeated, the non-Aryan Dāsa chief Kṛṣṇa on the bank of a river called Aṁśumati with about ten thousand Aṅgirases as his followers and Kṛṣṇa was flayed alive (Vide Dr. S. N. Pradhan's paper on the Apotheosis in the R̄gveda-Bṛhaspati, Bhandarkar Annals, September, 1926.). Bṛhaspati I, also, was raised to the status of a god by the R̄igvedic seers by a process of continued glorification. There was a second Bṛhaspati Aṅgirasa who was contemporary with the later Aryan king Pururavas, the husband of the maiden named Urvaśi who belonged to the Apsaras tribe. There was a third Bṛhaspati Aṅgirasa who was contemporary with the Ikṣvāku king Mandhāṭ Yauvanāśva and the Āyogava king Marutta Āvikṣita. Bṛahaspati III's son was the famous Bharadvāya, the "Purohita of Divodāsa—the killer of Śambara. Polygamy having been current in the primitive Aryan society, the descendants of the primitive ancestor Aṅgiras, gradually multiplied into a clan or tribe and formed one of those most powerful primitive Aryan clans who entered India from outside. We can only enjoy the derivation of the name 'Aṅgiras' from 'āṅgāra', a live charcoal, by the Aitareyins. (Ait. Br. III, 34). This can only be inferred from the legends in the Mahābhārata (Beng. MBh. III, 216-221 chh.) about Aṅgiras that he was one of those primitive Aryan figures who generated fire by the attrition of two dry billets of wood (cf. Sāy. on RV. 5, 8, 4). The word 'Aṅgiras' is frequently an epithet of Agni in the R̄gveda (I, 31, 1-2. etc.) The substance generated was surnamed after the generator. This practice of naming the thing produced after the producer was current in ancient times.

7. O Agni, night and day,¹ day by day, offering homage with (our) thoughts³, we approach you—

The original is—

upa tvāgne dive dive doṣāvastar dhiyā vayam,
namo bharanta emasi.

1 'doṣāvastar' according to Sāyaṇa means 'night and day'. He says 'doṣā' means 'night' and 'vastṛ' means 'day' Vedarth. makes 'doṣāvastṛ' mean 'that shinest by night. According to Geldner, it means 'illuminator of dārkness' (Dunkel-erheller). Sāyaṇa himself in RV. 7, 15, 15, takes the word in the sense of 'preventer of darkness of night'. There are indisputable proofs that the work of commenting on the R̄gveda was distributed amongst some collaborators who worked with Sāyaṇa but who were not equal to him in Vedic scholarship. Sāyaṇa's interpretation of 'doṣāvastṛ' in RV. 7, 15, 15, almost coincides with that of Geldner here. 'Vastṛ' is derived from the root ¹/vas, to illumine and means 'illuminator' and 'doṣā' means darkness. Compare Aśv. Sr. 3, 12.

²dhiyā = with devotion.

Hence the correct translation is—

O Agni, illuminator of darkness, day by day offering homage with devotion we approach you—

8. the brilliant,¹ the protector of sacrifices, the illuminator of truth² growing in your own home.

The original is—

rājantam adhvarāṇāṁ gopām ṛtasya dīdivim,
vardhamānam sve dame.

1. 'rājantam' has been taken as an independent epithet of Agni by Sāyaṇa. He has construed 'adhvarāṇāṁ' with 'gopām' and 'ṛtasya' with 'dīdivim'. But that is not the intention of Madhucchandas Vaiśvāmitra. It is clear from RV. 1, 27, 1; 1, 45, 4; 8, 8, 18, etc. that 'rājantam' should be construed with 'adhvarāṇāṁ'. It is also undeniable that 'ṛtasya' should be construed with 'gopām' (and not with 'dīdivim' as Sāyaṇa has done), as is clear from RV. 1. 163, 5 ; 3, 10, 2 ; 6, 49, 15 ; 9, 73, 8 ; 10, 118, 7 ; etc. Consequently Sāyaṇa's interpretation is clearly wrong.

² 'ṛta' here means 'sacrifice', but generally it means 'truth' or 'the Cosmic Order' (RV. 2, 27, 8; 4, 23, 8-10; 40, 5; 10, 85, 1; 190, 1-3).

The corret interpretation is—

Ruler of sacrifices, protector of the right work, illuminating, growing in your own home.

9. O Agni, be of easy access to us as a father (is) to his son, stay with us for our good.

The original is—

sa naḥ piteva sūnave 'gne sūpāyano bhava,
sacasyā naḥ svastaye.

This has been correctly interpreted by Sāyaṇa.

I, 2.

Rsi—Madhucchands Vaiśvāmitra.

Metre.—Gāyatri.

Deity.—Vāyu for stanzas 1—3.

Astaka I.

Indra and Vāyu jointly, for
Stanzas 4—6,

Mandala I.

Adhyaya I.

Mitra and Varuṇa jointly,
for Stanzas 7—9.

Anuvāka I.

Tune.—Sadja

Sukta. 2.

General Application—These strophes, consisting of three stanzas each, are employed as the Pra-uga Śastra (i. e. the second Śastra or hymn to be read by the Hotṛ at the morning libation) of the Agniṣṭoma.

Varga 3.

1. Come, handsome Vāyu ; these Soma-draughts are prepared ; drink of them ; hear (our) invocation.

The original is:—

vāyavā yāhi darśateme somā aramkṛtāḥ,
teṣāṁ pāhi śrudhī havam.

This stanza has been correctly interpreted by Sāyaṇa.

1 The Vedic plant Soma was pounded with stones called adri (RV. 1, 130, 2 ; 1, 135, 5 ; 1, 137, 1 ; 3 ; 2, 36, 1 ; 9, 11, 5 etc.) or grāvan (RV. 1, 28, 1 ; 1, 83, 6 ; 3, 42, 2 ; 9, 80, 4 ; 9, 82, 3 ; etc.) held with the hand (RV. 5, 45, 7 ; 9, 11, 5 ; 10, 76, 2 ; etc.), and was then pressed with the ten fingers of both hands (RV. 9, 1, 7 ; 8 ; 9, 3, 2 ; 9, 8, 4 ; 9, 80, 4 ; 5 ; etc.). The lower piece of adri on which the plant was placed was sometimes called ulukhala (RV. 1, 28, 1—6). The juice that was extracted by pressing the pounded plant is described as brown (babhru) (RV. 9, 11, 4 ; 9, 31, 5 ; 9, 33, 2 ; 9, 63, 4 ; 6 ; 9, 98, 7 ; 9, 107, 19 ; 20 etc), ruddy (aruṇa) (RV. 9, 40, 2 ; 45, 3 ; 78, 4), reddish (aruṣa) (RV. 9, 61, 21 ; 82, 1 ; 111, 1 ; etc), tawny (hari) (RV. 9, 3, 9 ; 65, 8 ; 12 ; 66, 26 ; 82, 1 ; 111, 1 ; etc), crimson (śoṇa) (RV. 9, 97, 13), white (śukra) (RV. 9, 97, 32 ; 9, 109, 3 ; 5 ; 6 ; etc), and as having a sweet smell (surabhi) (RV. 9, 97, 19 ; 107, 2) and sweet taste (svādiṣṭha, svādu, madhu, madhumat) (RV. 9, 1, 1 ; 8 ; 2, 9 ; 18, 2 ; 30, 5 ; 56, 4) The later description of the juice of the Soma plant as sour (sukta) and putrid (puti) (Sat. Br. 4, 1, 3, 6) and

as foul-smelling (*kunapagandha*) (Śat. Br. 4, 1, 3, 8) and the references to sickness caused by it (MS. 2, 2, 13 : etc.) as well as to vomiting (TS. 2, 3, 2, 6 ; Sat. Br. 5, 5, 4, 9 ; 12, 7, 1, 11) are in favour of the traditional identification of the plant in the extract from the Āyurveda quoted in the Dhūrtasvāmi-bhāṣya-ṭīkā first noticed by Professor Max Müller. The extract quoted says ; "The creeper, called Soma is dark, sour, without leaves, milky, fleshy on the surface ; it produces phlegm (ślesmala), produces vomiting (vamani), and is eaten by goats". The traditional identification of the plant seems to be not far wrong. For its foul smell (*kunapagandha*) referred to in the Śatapatha Brāhmaṇa (4,1,3,6 ; 8.) was very probably due to the genuine fresh sweet-smelling (*surabhi*) Rigvedic plant having been brought from a distance a few days ago and thus having lost its freshness and fragrance. The juice of the fresh plant has a sweetish taste (*Svādiṣṭha*, *madhu*) but turns sour (*śukta*) if the plant is kept for a few days after being procured. The Vedic Soma was identical with the Āvestic Homā or Haomā. Mr. A. Houtum-Schindler while travelling in 1879 between Bender Abbas and Kermān was actually shown the Hūm Shrub at an altitude of over 7000 feet. From the description given by him it appears that the plant generally grows to a height of four feet, has circular fleshy stalks of whitish colour with light brown streaks ; the thickest stalks are about a finger thick ; the leaves and flowers are small and white, and generally fall off ; some seeds remain adhered to the ends of some stalks ; the seeds have long tufts of fine hair attached to them like the seeds of nearly all *Asclepias* ; the juice is milky, of a greenish white colour (*śukra*) and has a sweetish taste. According to the Pārsi companion of Houtum-Schindler, the juice turns sour (*śukta*) after being kept for a few days, and the colour of the juice as well as those of the stalks turns to a yellowish brown (*babhru*). This is confirmed by the Pārsis in Kermān and Yezd. The Homā plant is a creeper ; if it grows near a tree it twines around it. The stalks break easily at the joints and form small cylindrical pieces. The botanical description of the plant in the Dhūrtasvāmi-bhāṣya-ṭīkā quoted by Professor Max Müller coincides very nearly with the Persian Hūm plant, and appears to have been given by a person who did not see the plant growing, but had details regarding it from persons collecting it, and saw it several days after it had been collected. The colour of the Hūm stalks after a few days turns brownish (dark), the juice becomes sour, the leaves fall off. Its juice is milky and the stalks have a fleshy surface. All these coincide with the properties of the Kermān Hūm. The purifying liquid called Nirengi prepared by the Parsis, contains the Hūm juice as one of its constituents, and produces vomiting when taken in greater quantities than 12 to 16 drops. The Hūm also grows on the Bibi Sherbānū mountain and the mountains near Yezd. The best plants giving most juice grow on the mountains. But it also grows in the plains, and if so, it yields scanty juice. It seems to give more juice the higher it is found. Indo-Aryans generally collected it from the mountains (RV. 1,93,6 ; 3,48,2 ; 5,36,2 ; 43,4 ; 85,2 ; 9,18,1 ; 46,1 ; 71,4 ; 82,3 ; 88,9 ; AV. 3,21,10). The Müjūvant mountain was famous for its produce of Soma (RV. 10,34,1 ; AV. 5,22,5 ; 7 ; 8 ; 14 ; VS. 3,61 ; *Uvāṭa* and *Mahidhara* on VS. 3,61 ; Nir. 9,8 ; MBh. 10,17,26 ; 14,8,1-4 ; Sat. Br. 2,6,2,17-18) The Āvesta also says that the plant was brought from the mountains (Yasna, 10,4 etc.). Soma was scarce at the time of Zoroaster.

The places where Soma was available and the Soma-juices were prepared for drinking are mentioned in the R̄gveda as the banks of the lake Śaryanāvānt (RV. 8,7,29 ; 64,11 ; 9,65,22 ; 113,1.), Ārjika (RV. 8,7,29 ; 64,11 ; 9,65,23 ; 113,2), the Pastyā country (RV. 9,65,23), the country of the Five Peoples (RV. 9,65,23 ; 92,3 ; 101,9 ;) and the valley of the river Suṣomā (RV. 8, 7, 29 ; 64, 11.). The name Suṣomā (=Su-Somā as in the Padapāṭha of Śākalya=the place where good Soma exists) was very probably given to the river owing to the good produce of Soma on its banks. Thus it seems that it also grew in the plains of the Punjab in Rigvedic times and in this case the yield of juice from the plant was scanty and it was perhaps for this reason, that the plant was sometimes steeped in water to increase its yield of juice (RV 9,63,4 ; 74,9 ; 79,4 ; 80,5 ; 82,5 ; 83,5 ; etc.). This process of increasing the Soma-juice by moistening it with water while it is being pounded, is technically called āpyāyana 'causing to swell' (cf. RV. 9,74,9 ; MS. 4,5,5 ; Ait-Br. 1, 26). After this, the juice was purified by being made to pass through a sieve (pavitra) (RV. 1,28,9 ; 3,31,16 ; 36,7 ; 8, 33, 1 ; 9,3,9 ; 6,3 ; etc.) made of sheep's wool (aṇva, RV. 9,16,2 ; aṇvāni meṣyah, RV. 9,86,47 ; 107,11 ; avayah RV. 2,36,1 ; 9,86,11 ; 91,2 : meṣyah RV. 9,8,5 etc.) either woven or plaited. Zimmer (Altindisches Leben, 278, n) thinks that the 'pavitra' was made of the plaited wool of sheep, as the word 'hvarāṁsi' (RV. 9, 3, 2 ; 63, 4 ; 106, 13) points to plaiting. The sieve was placed over the mouth of the vessel in which there was some water (RV. 9, 70, 2 ; 97, 48 ;) and the walls of which was smeared with honey, and the purified drops or torrents of Soma-juice collected in the large Soma-vessel called probably Koṣa (RV. 9, 12, 6 ; 23, 4 ; 36, 2 ; 66, 11 ; 75, 3 ; 76, 5 ; 77, 1 ; etc.). From the large vat Koṣa which was probably covered with cow-hide (RV. 1, 28, 9 ; 9, 65, 25 ; 66, 29 ; 70, 7 ; 79, 4 ; 101, 16 : etc.) the mixture of Soma-juice and water was again poured through sieves into smaller vessels called Kalaśas (RV. 9, 67, 14 ; 15 ; 75, 3 ; etc.) The Soma-juice was prepared (aramkṛta) as a beverage by mixing it with milk just freshly milked from the udder of the milch cow (RV. 9, 1, 9 ; 6, 7 ; 11, 2 ; 5 ; 7 ; 14, 3 ; 5 ; 6 ; 16, 6 ; 19, 2 ; 22, 7 ; 31, 5 ; 33, 2 ; 4 ; 45, 3 ; 46, 4 ; 50, 5 ; 54, 1 ; 61, 13 ; 21 ; 62, 3 ; 5 ; 64, 13 ; 14 ; 66, 6 ; 13 ; 68, 1 ; 3 ; 9 ; 69, 5 ; 70, 1 ; 71, 4 ; 77, 1 ; 4 ; 84, 3 ; 5 ; etc.), or with curd (dadhi) (RV. 8, 2, 9 ; 9, 11, 6 ; 81, 1 ; etc.). or with barley (yava) (RV. 9,68, 4) When mixed with milk the Soma-juice was called Gavāśir Soma (RV. 1, 137, 1 ; 187, 9 ; 2, 41, 3 ; 3, 32, 2 ; 42, 1 ; 7 ; 8, 52, 10 ; 101, 10 ; 9, 64, 28,.) when with curd Dadhyāśir Soma (RV. 1, 5, 5 : 137, 2 ; 5,51, 7 ; 7, 32, 4 ; 9, 22, 3 ; etc.) and when with barley, Yavāśir Soma (RV. 1, 187, 9 ; 2, 22, 1 ; 3, 42, 7 ; 8, 92, 4) ; and the name of the constituent with which it was mixed, was generally called an Āśir (RV. 1, 134, 6 ; 3, 53, 14 ; 8, 2, 10 ; 11 ; 31, 5 ; 9, 70, 1 ; 10, 49, 10 ; 67, 6 ; etc.). The vessel from which the prepared Soma-libation was offered to the gods was called Camū (RV. 3, 48, 4 ; 8, 82, 7 ; 8 ; 9, 62, 15–16 ; 63, 2 ; 97, 21 ; 37 ; 46 ; 99, 6 ; 8 ; 10, 91, 15 ; etc.) Camū sometimes denoted the two pieces of pounding stones or the mortar and the pestle (RV. 1, 28, 9 ; 4, 18, 3 ; 6, 57, 2 ; 9, 96, 20 ;). The vessel called Camasa was also employed for offering Soma-libations to the gods (RV. 4, 35, 5 ; 8, 82, 7 ; 10, 16, 8 ; 96, 9 ; etc.) The mixing of Soma-juice with milk or any other Āśir, was made in the vessel called Kalata (RV. 9, 72, 1 ; etc.)

2. O Vāyu, the praisers, who have pressed out the Soma-juice and know the proper season, are praising you with holy praises¹.

The original is :

vāya ukthebhir jarante tvām acchā jaritārah,
suta-somā aharvidah,

This has been correctly interpreted by Sāyaṇā.

¹ukthas are hymns recited and not chanted.

3. O Vāyu, your approving speech¹ goes to the giver (of the libation), and to many² (others who invite you) for drinking Soma.

The original is—

vayo tava prapṛñcati dhenā jīgāti dāśuṣe,
urūci soma-pitaye.

¹'dhenā' is included in the list of fifty-seven synonyms of 'voice' or 'speech' (Vāk) by Yāska (Naigh. I, 11). Sāyaṇā following Yāska takes 'dhenā' in the sense of 'speech', and so also Dayānanda. Vedārth. in 1876 makes 'dhenā'=tongue and translates this stanza thus :—'Thy tongue, Vāyu, that is eager (prapṛñcati) and long (urūci) goes to the worshipper for drinking Soma'. In 1901 Geldner (Ved. Stud. Part III, p. 35) did research-work on 'dhenā' and held that the word here meant the 'tongue' in the figurative sense of 'speech'. As we speak of 'the English tongue' and mean 'the English language' even now, so thought Geldner about 'dhenā' here. He was influenced with the sentiment expressed in RV, 8, 50, 5, that the hymns of the worshipper made the Soma-drinks savoury, as well as the reciprocal sentiment expressed by the same Vedic poet (Syūmaraśmi Bhārgava) in RV. 8, 49, 5, that the Soma-drinks seasoned the hymns of the worshipper. The English translation of his German interpretation of this stanza is : "O Vāyu, my tongue (i. e. speech or hymn) (which is) seasoning to the Soma-drink (Somapitaye prapṛñcati) and wide-reaching (urūci) goes to thee (tava) in favour of the Yajamāna". The hymn uttered in praise of the God Vāyu is taken by Geldner in the sense of Vāyu's hymn, i. e. 'tava (your) dhenā (hymn)' in this stanza is taken in the sense of 'mama (my) dhenā (hymn) uttered in praise of you.' But in 1923 Geldner (Der R̄gveda Übersetzt Und Erlautert p. 2) makes 'dhenā'=Euter i. e. he takes it in the sense of the udder or milk-breast of the cow. His interpretation in German is rendered into English thus : 'O Vāyu, rewarding the offerer (of libation) and broad-flowing (to thee) at the Soma-draught, the udder of your (cow) comes.' Thus formerly Geldner had the equation : 'prapṛñcati'=seasoning, flavouring (würzend); and 'dhenā'=tongue i. e. speech, hymn (Rede). In 1923 however, he reviews his position and obtains the equation : 'prapṛñcati'=rewarding, compensing, remunerating (lohnend); and 'dhenā'=udder, milk breasts (of the) cow, (Euter). Max Müller thought (S. B. E. 32,442) that the word 'dhenā' means 'a stream of milk, or of some other liquid'. Roth believed (Sans. Wort.) that the word meant 'a milch cow,' and in the plural, had the sense of 'draughts of milk' or 'milk beverage' and this has been accepted by Eggeling (Sat. Br. 74,52,7).

used in different senses in the Vedic literature. It means :—(1) a beloved woman (*prīṇayitri*) as in—*antar hy akhyad ubhe asya dhene* RV. 5,30,9 ; and in—*senendrasya dhenā* Ap. Sr. 11,3,14 ; (2) a sister, as in—*āvir dhenā akṛṇod rāmyāñām* RV. 3,34,3 ; AV. 20,11, 6 ; VS. 33,26 ; and in—*tvad vāvakre rathyo na dhenā* RV. 7,21,3 ; (3) a female animal, a cow, from *γ/dhe*, to drink from, to suck, in the sense of 'she who is sucked or drunk from' as in—*viśvāḥ pīnvathāḥ svasarasya dhenā* RV. 5,62,2 ; *nityastotro vanaspatir dhenām antah sarvadughām* SV. 2,5,1,4,7 ; (4) the tongue, from *γ/dhe* to suck, in the sense of 'that with which to suck' as in—'vīrṣṭa-dhenā bharate suvṛktih' RV. 7,24,2 ; and in—*viśyasva śipre viśyasva dhene* RV. 1,101,10 ; Durga (III, p. 211, 13) has noticed this meaning. This root *γ/dhe* even now exists, in the modern Sanskrit word 'stanandhaya' which means 'a baby that sucks its mother's breasts. (5) Voice, speech, praise as in—*vi asya dhāra asṛjad vi dhenāḥ* RV. 3,1,9 ; in—*samyak sravanti sarito na dhenāḥ* RV. 4,58,6 ; VS. 13,38 ; 17,94 ; which *Mahīdhara*, but not *Sāyaṇa*, has correctly explained; in—*taṣya dhenā anayanta sasrutāḥ* RV. 1,141, 1 ; in—*suvṛktam erayāmahe dhiyā dhenā avasyavāḥ* RV. 7,94,4 ; in—*dhenā Indrā vacākaśat* RV. 8,32,22 ; in—*janānām dhenā avacākasad vr̥ṣā* RV. 10,43,6 ; in—*Indra dhenābhīr iha mādayasva* RV. 10,104,3 ; AV. 20,25,7 ; 33,2 ; in—*dhenābhīḥ kalpamānaḥ* T. Br. 3,6,5,1 ; in—*utāpi dhenā puruhūtam ite* RV. 10,104,10 ;

In 1906, M. Bloomfield in translating RV. 10,104,10^{ab} in his article 'on the *γ/dhe*. *vīreṇyāḥ* RV. 10,104,10' equated the Vedic 'dhenā,' plural 'dhenās,' to the Lithuanian 'aina,' plural 'ainos', taking it for granted that the Avestan 'daenā' is but a dialect form of the Vedic 'dhenā'. Dr. S. G. Oliphant, has afterwards in 1912 (JAOS. Vol. 32, p. 394 ff.) thought 'dhenā' to be the *guṇated* form from *γ/dhī* and a synonym of *dhīti* and *dhī*. In the case of human beings it is, according to Oliphant, a song of joyous praise, a holy invocation to the Gods. In the case of gods, it is their gracious words commanding the worshipper and expressing their appreciation of the strength imparted to them by the songs or their war-cries and battle-shouts, as they engage in their combat with their foes. Oliphant has here proved that 'dhenā' is the exact phonetic equivalent to the Avestan 'daenā' and the Lithuanian 'aina'. The Avestan daenā means (1) religion, especially the Ahuran religion, (2) a theologicoo-philosophical concept of the totality of the psychic and religious properties of man, the spiritual ego, the immortal part of man, the mental logos.

The Lithuanian 'aina' is a folk song. The whole philosophy of Lithuanian life is embodied in them. Like Sanskrit 'dhenā', the Lith. 'aina' is voiced logos. Thus *dhenā = daenā = aina = thought* in its higher and spiritual reaches.

Afterwards in 1926, Prof. M. Bloomfield has again published an article on this much-disputed 'dhenā' in JAOS 46, 303, and is in favour of the meaning 'prayer', 'song' for it. The word in dual i.e. 'dhene', according to Bloomfield, means 'song and libation', the compound being elliptical (*dvanda ekṣeṣa*). Both Bloomfield and his former pupil Dr. S. G. Oliphant thus think 'voice' or 'speech' to be the only meaning of 'dhenā' in the Rgveda, as almost the same meaning is retained in the sister words in Iran and Lithuania. Yet it appears that the correct meaning of 'dhenā' in the present case is the tongue. The idea here is that Vāyu's tongue

goes to the worshipper and touches him and becomes lengthened (or comes out of Vāyu's mouth as it were) for drinking Soma. Notice here that adjective 'urūci', wide-reaching, belongs to 'jihvā', tongue (RV. 3, 57, 5.) and the god Indra, the compatriot of Vāyu and a great Soma-drinker, was supposed to drink Soma with the tongue of Agni (RV. 3, 35, 9—10). Agni was supposed to possess three tongues with which the bellies of other gods were filled with Soma or other food (RV. 3, 20, 2). The tongues of the gods were the tongues or flames of Agni, with which they were supposed to drink brewed Soma. The two gods Indra and Vāyu were great Soma drinkers (RV. 7, 91, 4-6; 92, 1-2). Indra is invited to drink sweet Soma with his tongue (RV. 8, 17, 5), and this tongue, as we have seen just now, was the flame of Agni. That was the idea of the Vedic poet-priests. The word 'prapṛñcaī' means 'tonching'. The flame of Agni conceived of as Vāyu's tongue on which Soma libations were offered, almost touched the forehead of the offerer and hence has been called 'touching' (= prapṛñcaī). The Sanskrit, Avestan and Lithuanian sister-words are not exactly identical, and are the secondary ramifications of the original word signifying 'tongue' and this meaning is retained in the eldest sister-word in Sanskrit. We know that Bṛhaspati's wife is 'Dhenā', and Bṛhaspati, we know, was the god of eloquence or speech, while 'Vāk' is Vāyu's wife (Tait. Ar. 3, 9). We also know that the wife of Bṛhaspati is named Juhū (RV. 10, 109, 5; Sāy. on RV. 10, 109, 6 etc). And we also know that juhū = juhva = jihvā = (Avestic) hizvā = tongue (E. W. Fay, Proceedings of the AOS. XVI, p. 128). Hence Bṛihaspatis' wife = dhenā = juhū = juhva = jihvā = hizvā = sig huā = zunge (gr.) = tongue. Hence the meaning of 'dhenā' is tongue. The conception is that the god of speech (= Bṛhaspati) plays with his wife 'tongue' (Dhenā), and speech (Vāk) is produced. Vāk is thus the daughter of Dhenā, but the mother was afterwards figuratively identified with her daughter.

² urūci, = uru + 1/ añc, to go out wide.

Hence the correct translation is—

O Vāyu, to the worshipper goes your touching tongue, wide-reaching for drinking Soma.

4 O Indra and Vāyu, here are Soma-libations (poured out for you). Come you with food¹ (for us). For the Soma-drops are desiring you.

The original is :—

indra-vāyū ime sutā upa prayobhir āgatam,
indavo vām uśanti hi.

1 'prayobhiḥ' has been rendered by Sāyaṇa with 'annaiḥ' i.e. with food, so that he takes the word 'prayas' in the sense of food (anna). But this is unhappy. It is derived from 1/pri and means 'that which gladdens or delights', and hence it means, cordial, 'treat', 'dainty', 'pleasure', 'delight'. Sāyaṇa himself in RV. 2, 19, 2, makes 'prayāmṣi' = (priṇayitṛṇi). It is often used in the R̄gveda in the sense of sacrificial food which was the delight of the seer-priests and captivated their hearts. Vedārth. is more literal in rendering 'prayobhiḥ' with 'pleasures' and so also Geldner who equates

it to 'Freuden', 'delights'. Macdonell and Keith are in favour of putting the equivalent 'dainty' for it. Hence, the more literal translation is :—

O Indra and Vāyu, here are the Soma-libations. Come with dainties (for us). For the Soma-torrents are desiring you.

5. O Vāyu and Indra, abiders in the rite¹, you are aware² of these libations. Thus you both come hither quickly³.

The original is :—

vāyav indraś ca cetathāḥ sutānāṁ vājini-vasū,
tāv āyātam upa dravat.

¹ Sāyaṇa has taken 'vājini-vasū' in the sense of 'those who abide in the sacrifice in which there is a great gathering and preparation of sacrificial food'. According to him 'vājini' = the sacrificial rite in which there is much 'food' (vāja), and 'vasu', = 'abider' 'resident', 'dweller'. Apparently he derives 'vasu' from √vas, to live, to reside.

Vedārth. makes 'vājinivasū' mean 'possessed of quick horses,' evidently taking 'vājini' in the sense of 'female steed' and 'vasu' in the sense of 'wealth'. Geldner puts the equivalent 'Gewinnreichen' (= rich in gain) with a query, so that he is not quite decided. Grassmann (Worterbuch zum Rgveda) makes 'vājinivasu' = 'rich in gifts' (Gabentreich). He takes 'vājin', the masculine form, in the sense of 'rich gift' (reiche Gabe). Sāyaṇa here rejects Yāska (Naigh. 1, 8) and says "although the word 'vājini' is one of the synonyms of uṣas, dawn, yet that meaning here being impossible, is not accepted." He states the equations :

- (1) vājini = food (vāja) (RV. 2, 37, 5 ; 3, 42, 5 ; 5, 74, 6 ; 7 ; 8, 5, 20 ; 9, 4 ; 10, 5 ; 22, 7 ; 14 ; 18 ; etc.),
- (2) vājini = Sacrificial rite (Yāgakriyā) (RV. 1, 122, 8 ; 3, 42, 5 ; 8, 5, 3 ; 12 ; 8, 10 ; 10, 96, 8 ; etc.),
- (3) vājini = having food (annavati) (RV. 3, 6, 1 ; 6, 61, 6 ; etc.),
- (4) vājini = having strength (balavati) (RV. 6, 61, 6 ; etc.) and so forth.

He also puts :

- (1) vasu = abider, resident, dweller, (RV. 1, 2, 5 etc.), (2) vasu = causing to dwell (vāsayit, vāsaka) (RV. 2, 37, 5 ; 3, 42, 5 ; 5, 78, 3 ; etc.), (3) vasu = wealth (dhana) (RV. 3, 42, 5 ; 5, 75, 3 ; 8, 5, 3 ; 12 ; 20 ; 8, 10 ; 9, 4 ; 10, 5 ; 22, 7 ; 14 ; 18 ; 10, 40, 12 ; 96, 8 ; etc.). Thus it is clear that Sāy. is inconsistent throughout the Rgveda as regards the meanings of both 'vājini' and 'vasu'. The applications of the words 'śaci-vasu' (RV. 1, 139, 5 ; 7, 74, 1 ; 8, 60, 12), 'sūryāvasu' (RV. 7, 68, 3), 'vibhāvasu' (RV. 1, 44, 10 ; 3, 2, 2 ; 5, 25, 2 ; 7 ; 8, 43, 32 ; 44, 6 ; 10 ; 24 ; 93, 25 ; 10, 92, 1 ; 118, 4 ; 140, 1 ; etc.), 'viśvāvasu' (RV. 10, 85, 21 ; 22 ; 139, 4 ; 5 ;), 'manāvasu' (RV. 5, 74, 1) 'viśpalāvasu' (RV. 1, 182, 1), 'svāvasu' (RV. 5, 44, 7), 'tvāvasu' (RV. 7, 32, 14), 'rāvasu' (RV. 8, 101, 5), 'jenyāvasu' (RV. 7, 74, 3 ; 8, 38, 7 ; cf. 8, 101, 6), 'divā-vasu' (RV. 8, 34, 1), 'dhiyāvasu' (RV. 1, 3, 10 ; 58, 9 ; 60, 5 ; 63, 9 ; 64, 15 ; 3, 3, 2 ; 28, 1 ; etc.), 'vṛṣanāvasu' (RV. 1, 111, 1 ; 2, 41, 8 ; 4, 50, 10 ; 5, 74, 1 ; 8, 5, 24 ; 26, 1 ; 2 ; 5 ; etc.), 'pṛavāvasu' (RV. 1, 47, 10 ; 81, 8 ; 2, 1, 5 ; 5, 36, 3 ; 6, 22, 4 ; etc.).

'prabhūvasu' (RV. 1, 57, 4; 7, 22, 2; 8, 45, 36; 9, 29, 3; 35, 6), 'vibhūvasu' (RV. 9, 72, 7; 86, 10) 'mahāvasu' (RV. 7, 82, 2), 'punarvasu' (RV. 10, 19, 1), 'āghṛṇīvasu' (RV. 8, 60, 20), 'ābharadvasu' (RV. 5, 79, 3), 'akṣitavasu' (RV. 8, 49, 6), 'kr̥tadvasu' (RV. 8, 31, 9), 'gūrtāvasu' (RV. 10, 132, 1), 'pratadvasu' (RV. 8, 13, 27), 'radāvasu' (RV. 7, 32, 18), 'vidadvasu' (RV. 1, 6, 6; 3, 34, 1; 5, 39, 1; 8, 66, 1), 'śatadvasu' (RV. 1, 119, 1), etc. indicate that 'vasu' here = 'wealth'. The Śatapatha Brāhmaṇa makes 'vasu' in 'amāvasu' (Śat. Br. 1, 6, 4, 2-3) and 'citrāvasu' (Śat. Br. 2, 3, 4, 22) mean an abider, a dweller, having derived it from *v*/vas, to reside, to dwell. Evidently Sāyaṇa has, in the present instance, followed the interpretation of the Brāhmaṇa. The idea here is that one resides or dwells with one's own wealth or property or possession. The Nighantu 2, 10 includes 'vasu' in the list of 28 synonyms of 'dhana' (wealth). Devarājayaṇa (on Nigh. 1, 7, 13; and 2, 10, 15) makes 'vasu' = wealth, meaning 'that which covers or prevents (vaste) poverty.' Accordingly, it may be accepted that 'vasu' as the last member of the compound-word 'Vājini-vasu', has the sense of 'wealth'. J. Hertel (Die arische Feuerlehre. I. Leip., 1925, I-Dr. Qu. U. Forsch. VI) rightly found the sense of 'vasu' when used as an adjective, as 'bright', 'luminous', 'splendid' etc. As regards 'vājini', it should be noticed that the dawn, (uṣas,) is spoken of as 'possessing vājini' (vājinivati) (RV. 1, 48, 6; 16; 1, 92, 13; 15; 7.75, 5). Yāska (Nir. 12, 6) commenting on RV. 1, 92, 13 makes vājinivati = annavati, i. e. vājini = anna, (food). He further (Nir. 11, 26) gets the same equation : vājinivati = annavati, while commenting on RV. 1, 3, 10. Thus Yāska is in favour of taking 'vājini' in the sense of 'anna' (food) in the compound-word 'vājini-vati'. Devarājayaṇa (on Nigh. 1, 8, 7) holds, against Sāyaṇa and Skandasvāmin, that vājini in 'vājini-vasu' here means the dawn (uṣas). V. K. Rājvāde (Ann. Bhand. Or. Res. Inst. Vol. IX, p. 210 ff.; p. 229 ff.; p. 251 ff.) takes 'vājini' in 'vājini-vasu' in the sense of 'riches'. Sāyaṇa here, as we have seen, equates 'vājini' to 'havīḥ-santatiḥ' and Skandasvāmin, to 'yāgāsantatiḥ' (sacrificial rite) and alternatively to 'sena' (army), while Bṛṅkāṭa-Mādhaba puts the equivalent 'annena vāsayitārau' for 'vājini-vasu'. Evidently Mādhaba follows Yāska (Nir. 11, 26; 12, 6). To determine the meaning of 'vājini' it should be remembered that vāja = (1) food (anna); (2) strength (bala); (3) rapid motion (vega). H. Oldenberg (Vedische Untersuchungen, ZDMG. L. 423) has tried to show that 'vāja' = (1) strength of the horse (Kraft des Rosses); (2) race (Wettfahrt); (3) victory in a race (Sieg im Wettfahrt). Hence it may be inferred that 'vājini' = she in whom food or strength or motion or victory exists. Roth (Sans. Wort.) thinks that 'vājini-vasu' = possessing quick horses or steeds and travelling therewith (rasche Rosse besitzend, damit fahrend). It is an epithet of the Aśvins in RV. 2, 37, 5; 5, 74, 6; 7; 8, 5, 3; 20; 10, 40, 12; etc. It is an epithet of Indra in—Indra somāḥ sutā ime tān dadhiṣva śatakrato, jathare vājinivaso. RV. 3, 42, 5;—whence it may be inferred that vājini = an arrangement of Soma-Yāga in which there are provisions of 'vāja' or food in the shape of Soma (= Soma-Yāga-Santati). It is an epithet of Indra in—arvadbhir yo haribhir vājini-vasuḥ, RV. 10, 96, 8;—whence it may be inferred that 'vājini' means 'Soma-Yāga-santati' i. e. an arrangement or spreading of 'Yāga' (sacrificial rite) in which there are gatherings and provisions of food (vāja) in the shape of prepared Soma-juice (= Soma-yāga-santati), because 'arvat' means 'moving', 'flowing', and 'hari' means Soma-juice which is tawny

(hari) in colour. Sāyaṇa seems to be quite right in making 'vājāya' = 'soma-lakṣaṇāy-ānnāya' while commenting on RV. 10, 96, 9. It is an epithet of the Aśvins in—somaṇ-pivatāṇ vājini-vasū, RV. 2, 37, 5, which tend to show that vājini = Soma-Yāga-Santati = an arrangement of Soma-Yāga. The present verse under consideration where Indra and Vāyu are being jointly invoked in a Soma-Yāga to drink Soma, also shows that 'vājini' means 'a copious arrangement of Soma-Yāga in which there is a plentiful provision of food (vāja) in the shape of Soma. The Aitareya Brāhmaṇa (2, 25) informs us that Vāyu is entitled to three-fourths and Indra to one-fourth of the share of the Soma-libation offered to them jointly, and then the Soma should be offered to Mitra and Varuṇa jointly, and then to the twin Aśvins. In RV. 5, 74, 6 ; 7 ;—'vājini' (in 'vājini-vasu',) means generally a sacrificial arrangement (Yāga-Santati). On RV. 8, 5, 3 Sāyaṇa explains 'vājini' with the statement :—'vājo havir lakṣaṇam annam, tad yuktā yāga-kriyā vājini'. On RV. 8, 5, 20, he writes 'vājini havir-yuktā yāga-kriyā.' Thus the most appropriate meaning of 'vājini' in the compound word 'vājini-vasu' is 'the arrangement of sacrifice' (= Yāga-Santati). Hence 'vājini-vasu' means 'one whose wealth consists in the sacrificial arrangement' or according to the interpretation of the Śatapatha Brāhmaṇa 'one who dwells with the arrangement of a sacrificial rite'.

²'cetathāḥ = (you two) are aware of = jānīthāḥ, according to Skandasvāmin, Mādhava, and Sāyaṇa. Geldner has 'versteht' (= understand). The Vedārth. has 'observe'.

³'dravat' = rapidly (ksipram—Ngh. 2, 15, 3). It is an adverb here, but has the force of an adjective in 'dravatpāṇi śubhaspati, etc.—RV. 1, 3, 1. The Vedārth. has the equivalent 'running.'

The correct interpretation would be—

Ο Vāyu and Indra, rich in the sacrificial arrangement, you know these extractions, come up, rapidly, both of you.

Varga 4

6. Ο Vāyu and Indra, come to the purified¹ (Soma) of the Soma-pressr ; quickly thus², Ο men, (will purification be accomplished) by this rite.³

The original is—

vāyav indras ca sunvata ā yātam upa niṣkṛtam,
makṣv itthā dhiyā narā.

¹Sāyaṇa renders 'niṣkṛtam' with 'samṣkṛtam', (purified). The Vedārth. avoids the meaning by putting the word 'Soma' for it. Geldner makes it mean 'arrangement' or 'settlement (Abmachung). According to Grassmann the word means 'appointed place' (der verabredete Ort) or 'meeting place' or 'rendezvous' (das Stelldichein). The word however seems primarily to mean 'the finished or accomplished work' (niṣkṛta = nihśeṣena sampādita) as in RV. 1, 20, 6. But secondarily it means 'the place where the work is performed' as in RV. 3, 58, 9 ; 62, 13 ; 5, 67, 1 ; 8, 80, 7 ; 9, 13, 1 ; 69, 4 ; 101, 16 ; etc.). It generally conveys the sense of the appointed place where the work of sacrifice is performed. Here it means 'the appointed place'. (cf. office = (1) duty ; (2) place of duty).

²'iithā' is explained by Skandasvāmin with 'from there' ('amuta ity asyārthe; amuto, 'ntarikṣat svasmāt sthānāt'). Mādh. makes it = iithām, thus; and Sāy. makes it = satyam, truly following the Ngh. 3, 10, 5.

³'dhiyā' is made = 'by this rite', (amunā Karmanā) by Sāyaṇa following Ngh. 2, 1, 21. which equates 'dhih' to 'work', 'rite', 'sacrifice'. The Vedārth. renders it with 'by this sincere prayer'. Geldner makes it = 'as wished for, (nach Wunsch). Both Skandasvāmin and Mādhava are in favour of taking it in the sense of 'by this rite'. The Ngh. 3, 9, 7. also includes 'dhih' as a synonym for 'prajñā', experience, but this meaning does not suit here. Madhucchandas and his friends, and relatives, the other Kauśikas were engaged in the morning libation of the Agniṣṭoma in which Soma was being offered to the gods Vāyu and Indra. The appropriate meaning of 'dhiyā' here would be 'by this work', 'on account of this rite', the sense being 'for performing this rite'.

Consequently the correct translation is—

O Vāyu and Indra, come to the appointed place of the Soma-presser, quickly thus by the rite, O men.

7. I invoke Mitra of pure strength,¹ and Varuṇa the devourer of the malicious,² the joint accomplishers of the act³ of bestowing water⁴ (on the earth).

The original is—

mitrām huve pūtadakṣām varuṇām ca riśadasam,
dhiyām ghṛtācīm sādhantā.

¹'dakṣa' = strength (bala) according to Sāyaṇa. Vedārth. makes it = 'mind'. Geldner makes 'dakṣa' = 'purpose' (Wollen). The word 'dakṣa' is included in the list of 28 synonyms of the word 'bala' in the Ngh. 2, 9. Sāyaṇa apparently follows the Nighaṇṭu. Throughout the Rgveda (1, 23, 4 ; 24, 7 ; 3, 1, 3 ; 5, 29, 1 ; 66, 4 ; 6, 51, 9 ; 7, 65, 1 ; 8, 23, 30 ; 25, 1 ; 94, 7 ; 10 ; 10, 92, 4) Sāyaṇa consistently takes 'pūtadakṣa' or 'pūtadakṣas' in the sense of 'of pure strength'; that is, he takes 'dakṣa' or 'dakṣas' in 'pūtadakṣa' in the sense of 'strength' (bala). Dayānanda following Sāyaṇa, makes it 'strength' (bala). It is evident that the word is here used as a noun although Bhāṭṭa Bhāskara Misra (15th century A. D.) in his commentary on the Tait. Br. (2,7,37) takes it as an adjective in the sense of 'skilled' and makes 'pūtadakṣa' = 'pure and skilled'. But this is not the intention of the Vedic poet. Sāyaṇa is right in taking 'dakṣa' in 'pūtadakṣa' as a noun. But the meaning 'strength' (bala) given by him following the Ngh. 2, 9 is inappropriate here. In the White Yajurveda (18.2) 'dakṣas' is sharply distinguished from 'bala' in the prayer: 'dakṣas ca me balaṁ ca me' where Mahīdhara rightly equates 'dakṣas' to 'jñānendriya-kauśalam', i. e. intellectual faculty, and 'bala' to 'karmendriya-kauśalam', physical faculty. This shows that the word 'dakṣas' which as a noun had the general meaning (1) 'ability' or 'efficiency' as in RV. 1, 2, 9, also means (2) 'power of intellect', (buddhiśakti) as in RV. 1, 91, 7 ; 14 ; 6, 44, 9 ; 7, 32, 12 ; 8, 9, 20 ; etc. But 'dakṣa' also means (3) will or purpose while 'kratu' as we have seen means intelligence (prajñā). 'Dakṣa', will and 'kratu', 'bhadrām' no intelligence, are the two primary faculties of manas, mind, ^{CC-0. Jangamwadi Math Collection. Digitized by Gagoin}

api vātaya mano dakṣam uta kratum, RV. 10, 25, 1 ; ā ta etu manah pumah kratve dakṣaya jīvase, RV. 10, 57, 4 ; pari cīn marto drāviṇām mamanyād ḍasya pathā namasā vivāset, uta svena kratunā sam vadeta śreyāṁsaṁ dakṣam manasā jagrbhyāt, RV. 10, 31, 2 ; tvam̄ soma kratubhiḥ sukratur bhūs tvam̄ dakṣaiḥ sudakṣo viśvavedāḥ, RV. 1, 91, 2 ; 111, 2 ; 4, 10, 2 ; 37, 2 ; 5, 10, 2 ; 5, 43, 5 ; 6, 16, 17 ; 7, 86, 6 ; 8, 42, 3 ; 48, 8 ; 68, 4 ; 9, 4, 3 ; 16, 2 ; 10, 92, 10 ; etc. Here 'dakṣa' in 'pūtadakṣa' means 'will' or 'purpose' and 'pūtadakṣa' = of pure will or intention.

²Yāska (Nir. 6, 14=6, 3, 5) makes 'riśādasaḥ' = 'reśayadāriṇah' (variant reading : 'reśayadāsinah'). Durga explains 'reśayadāsinah' with 'yo hi reśayati hiṁsāvān bhavati tasmai ta āyudhāny asyanti', ('those who throw missiles at him who is jealous or malicious'); he also explains the variant reading 'reśayadāriṇah' with 'reśayantām hiṁsantām dārayantīty arthaḥ' (those who rend asunder the malicious one). Devarājayaśvan on the Ngh. 4, 3. 53, says that the 1/riś is used in the sense of 'malice' or 'jealousy' (riś hiṁsāyām) and that the word 'riśādās' = a thrower or repeller or destroyer of enemies (riśatām śatruṇām vā asitārah kṣeptārah nāśayitārah etc.). Mahidhara (on VS. 3, 44) explains the epithet 'riśādasaḥ' (applied to the Maruts) by stating (1) riśādasaḥ | riśatir hiṁsārtāḥ | riśām̄ vairikṛtaṁ hiṁsām̄ dasyanti upakṣayantīti riśādash | (2) Yad vā riśān hiṁsakān dasyantīti riśādasaḥ | (3) Yad vā...riśato asyanti kṣipanti te riśādasaḥ || Mahidhara again explains the epithet 'riśādāsā' (applied to Vāyu and Savitṛ jointly in VS. 33, 72) with 'śatrūpaksayitārau (destroyers of enemies). Sāyaṇa here explains the epithet 'riśādās' (applied to Varuṇa) with 'riśānām̄ hiṁsakānām̄ adasam attāram' Sāyaṇa again explains the epithet 'riśādasaḥ' (applied to the Maruts in RV. 1, 64, 5 with 'riśādāso riśānām̄ hiṁsakānām̄ attārah | Yad vā riśānām̄ hiṁsātām̄ asitāro nirasitārah || On RV. 6, 51, 4, Sāyaṇa, explains the epithet (applied to Aditi's sons, i.e. the Ādityas i.e. Mitra, Varuṇa, Aryaman, Bhaga etc. and Aditi herself) with (1) 'riśādāso riśatām̄ hiṁsākānām̄ asitītān kṣeptītān | (2) Yad vā riśānām̄ hiṁsakānām̄ attītān bhakṣayītītān' || The epithet is applied to the All-Gods (Viśve-Devāḥ) i.e. the Ādityas, the Maruts etc. in RV. 8, 27, 4, and Sāyaṇa explains it with 'riśādāso riśatām̄ hiṁsātām̄ śatruṇām̄ asitāra upakṣayitāro vā', i. e. a repeller or overwhelmer of the malicious or rival. Skandasvāmin explains it here with 'riśir hiṁsārthaḥ ; asu kṣepaṇe ; riśato syatīti riśādasaḥ ;.....riśādasaṁ hiṁsakān kṣeptāram'. Thus 'riśādās' according to Skandasvāmin, means 'a repeller of the jealous or malicious.' Benkāṭa-Mādhaba explains it with 'riśatām̄ hiṁsītānām̄ kṣeptāram.' That is, according to Benkāṭamādhaba 'riśādās' = a thrower or repeller of spiteful adversaries. Skandasvāmin again explains the word (on Nir. 6, 3, 4) saying that the verbal root 1/riś or its causative form 1/reśi and the root 1/as have conjoined together forming the word 'riśādās,' (dvi-dhātujām̄ rūpam). He states: nāśayitāra ity arthaḥ | tena riśad-asitāro reśayad-asitāra iti vāvagamah |. Skandasvāmin, while commenting on RV. 8, 27, 10, in his commentary on Nir. 6, 3, 5, states again: riśatām̄ reśayatām̄ vā ghnatām̄ ghātayatām̄ vā śatruṇām̄ asitārah kṣeptāro nirasitāro etc. Max Müller, Benfey (SV. s.v.), Eggeling (S. BE XII. p. 397) followed Sāyaṇa Grassmann (Wort. zum RV.) makes it = 'consuming the outrageous' (Gewalt thatigen verzehrend) ; hesitating Hillebrandt (Veda chrestomathic s. v.) makes it = 'enemy-

destroying' (feinde-ver nichterid). Ludwig (Translation of the Rgveda Vol. IV, p. 66) said that the generally-accepted meaning 'destroyer of the wicked' was probably wrong. He suggested the meaning : one who eats a small bit. Aufrecht made (Erklärung Vedischer Stellen-Bezzenberger's Beiträge zur Kunde der indo-germanischen sprachen, 14, 32) 'riśādas' = 'ariśadas,' Greek EPIXVONS, and this was approved by Neisser (Bezzenberger's Beiträge, 19, 143) who however, put the meaning 'defying,' 'sulking' to the word. F. W. Thomas (Transactions of the Cambridge Philological Society V. 107.) is anxious to find the suffix 'āda' in 'riśādas' comparing it with 'bhallāda,' 'śilāda,' 'kulādya' etc. But these examples are quite unhappy. Pischel (Vedische Studien, III, 190) departs from all these interpretations, and comparing 'śyenāśo na svayaśaso riśādasah' RV. 10, 77, 5^a with 'aśvāśo na ye jyeṣṭhāśa āśavo' RV. 10, 78, 5^a and 'riśādaso na maryā abhidyavah' RV. 10, 77, 3^d with 'jigīvaṁśo na śūra abhidyavah' RV. 10, 78, 4^b, argues that the epithet 'riśādas' must suit the eagle (śyena) and means 'swift,' 'rapid,' 'quick' in running or moving or flying. Pischel is inclined to think that the Sanskrit $\sqrt{riś}$ is almost identical with the German verb 'reissen' to tear, to rend, to pull, to flow rapidly etc. (reissenden Tier = rapacious or ravenous or carnivorous animal; reissenden Strom = swift-flowing or torrential stream; reissenden Fortschritten = rapid improvements; reissenden Absatz = quick sale or rapid demand etc.). Pischel suggests that the root $\sqrt{riś}$, hiṁsāyām (Dhātupāṭha 28, 126) = the root $\sqrt{liś}$, gatau (Dhātupāṭha 28, 127). Pischel further suggests that the $\sqrt{riś}$ is in the form 'riśya' which is equivalent to 'ṛśya' which means an antelope or buck which runs very swiftly. After all this, Pischel suggests at last that the form in 'riśādas' might better be compared to the form in 'dravinodas' than that in 'bhallāda' 'śilāda' as suggested by F. W. Thomas.

Now according to ourselves the form in 'riśādas' is not exactly identical with the form in 'dravinodas'. The word 'dravinodas' (= dravinas + das) means 'a giver of wealth' (dravinas = wealth, das = a giver, from $\sqrt{dā}$, to give). But 'riśādas' is not = riśā + das as V. K. Rājavade (words in Rgveda P. 276 d) thinks, but = riśa + adas, as noticed by Sāyaṇa, because the accusative singular form : 'riśādasam' is not like the accusative singular form : 'Sudāsam' although 'riśādāḥ' (Nom. Sing.) appears to be comparable to 'Sudāḥ' (Nom. Sing), the word (prātipadika) being Sudās (the name of the famous king, the son of Pijavana,) which is explained by Sāyaṇa, as 'śobhana-dāna-śīla'. After all, it is safer to take the words 'riśādas' as equivalent to 'jigivas' (i. e. jayaśīla) as suggested by Pischel and accepted by Geldner who explains it with 'überlegen', i. e. superior, pre-dominant, preponderant. Almost the same idea is conveyed by the ancient Indian interpretation 'a thrower or repeller or overpowerer of adversaries or rivals or the jealous'. Notice in this connection the story in the Aitareya Brāhmaṇa, 6, 27, that the gods Mitra and Varuṇa, on behalf of the Devas expelled the Asuras and Rākṣasas, the enemies of sacrifice, in the morning libation. Accordingly we take 'riśa' = a jealous rival, and \sqrt{ada} = 'to expel', 'to repel' instead of 'to devour' (dhātunām anekārthatvāt).

³'dhiyam' is the accusative form from 'dhi' which means 'poem' according to Geldner, but Skandasvāmin, Venkaṭa-Mādhava and Sāyaṇa are against that. It is 'vrṣṭyākhyam karma' according to Skandasvāmin and 'varṣaṇa-karma' according to Sāyaṇa. This is quite reasonable as we know that in the Vedic age sacrifices were believed to produce rains. Devāpi did it for his brother Santanu.

⁴ 'ghṛtāci = lit. gone into butter or ghee = moistened or anointed with ghee or butter. Geldner makes it = gesalbte = anointed. But Geldner in the footnote inclines to the sense that the poetry of the ghee-offering priest-poet flows with the ghee offered by him ; i. e. Geldner makes 'Gṛtāci = going or flowing with ghee like ghee.'

Both Skandasvāmin and Mādhava strike a different note and with them Sāyaṇa is in complete agreement. Skandasvāmin says :—'Gṛtāci' is 'shedding water towards the earth' (udakām prthivīm prati yā gamayati sā gṛtāci). Mādhava means to say that the two gods Mitra and Varuṇa are the presiding deities over the rains (vr̄ṣṭer iśvarau) and the sacrificial rite which is intended to bring profuse rains down to the earth from the regions of clouds, is supposed to get completed through the goodwill, of these two deities (udakā-bhimukham karma sādhayantau vr̄ṣṭer iśvarau) and with this Skandasvāmin is in complete agreement, as he makes sādhantā = sādhayantau = vr̄ṣṭim kurvantau. Sāyaṇa follows Skandasvāmin and Mādhava and states :—'ghṛtam udakam añcati bhūmīm prāpayati yā dhir varṣaṇa karma tām gṛtācīm.' Mādhava quotes a Brāhmaṇa which says :—the two gods Mitra and Varuṇa are verily the Day and the Night and the god Parjanya verily rains at the command of the Day and the Night (aho-rātre vai Mitrā-Varunāv aho-rātrābhyaṁ khalu vai Parjanyo varṣatīti Brāhmaṇam). The R̄gveda (5, 63, 3-4) also confirms the sentiment that the powerful cloud-god Parjanya sends down sweet rains at the command of Mitra and Varuṇa. The Nighantu 1, 12, 10 includes 'ghṛta' in the list of 100 synonyms of 'water' (udak), and Devarājayaṇv says : 'that with which Varuṇa sprinkles or moistens (secayati, siñcati) the earth is 'ghṛta' (secayaty anena bhūmīm Varuṇa). Yāska (Nir. 7, 24) points out that in RV. 1, 164, 47, 'ghṛta' is used in the sense of 'water.' Yāska says here that the 1/ghṛ means 'to moisten,' 'to wet' 'to sprinkle,' and Devarājayaṇv says that 1/ghṛ is used in the sense of 'flowing' or 'falling in a stream', and 'ghṛta' is 'that which falls in a stream from the cloud.' It appears, after all, that Jaimini's principle 'āmnāyasya kriyārthatvād ānarthakyam atadarthanam' holds good to a great extent in the matter of interpreting the R̄k-Samhitā. It will not do to become oblivious of the preponderantly ritualistic character of Vedic civilisation, as Geldner has become in this connection. Accordingly we take 'ghṛta' not in the sense of 'butter', but in the sense of 'water'. Skandasvāmin says that the verbal root 1/añc, to go, is powerful enough to carry the causative sense i. e. the 1/añc here means 'to compel to go,' 'to despatch' (añcati = gamayati), and hence the word 'gṛtāci' means 'despatching rain-water'.

The correct interpretation is—

I invoke the pure-willed Mitra and the enemy-expelling Varuṇa, the joint accomplishes of the rite of despatching rain-water (to the earth).

8. O Mitra and Varuṇa, augmenters of water,¹ presenters of water², you attend³ this nearly completed⁴ rite⁵ for its true (reward).
The original :—

rena mitrā-varuṇāv rtāvṛdhāv rtasprśā,
kratūm brhantam āśāthe

¹Sāyaṇa makes 'ṛtāvṛdhau' = 'aumenters of water; Vedārth. makes it = taking delight in sacred law; Geldner gets the equation, 'ṛtāvṛdhau' = augmenters of truth (Wahrheitsmehrer). But this is really following Mādhava, who puts 'ṛtāvṛdhau' = 'satyasya vardhayitārau'. As 'ṛta' generally means 'truth' or 'right order', and as it means the same in at least two places here, Sāyaṇa's equivalent 'water' for ṛta, is unhappy. Skandasvāmin gives alternative explanations with the meanings (1) sacrifice, (2) water, (3) and truth for 'ṛta'.

²'ṛtasprśau' = presenters of water, according to Sāyaṇa; it is = 'defending the sacred law' according to Vedārth.; and = 'fosterers of truth' (Wahrheitspfleger) according to Geldner; but Mādhava had thought in the same way as Geldner hundreds of years ago. He had the equation : ṛtasprśau = satyasya spraṣṭārau. Hence 'fosterers or nursers of truth' would be the best equivalent.

³āśāthe = ānaśāthe = vyāplavantau, spread over, or attend, according to Sāyaṇa. Vedārth. makes āśāthe = have attained; Geldner has agreed with Vedārth and gives the equivalent 'have reached' or 'have gained' (habt erlangt). Skandasvāmin makes it = vyāpnuthāḥ i. e. attend.

⁴'bṛhantam—āṅgair upāṅgaiś cātiprauḍham = nearly completed, according to Sāyaṇa. Vedārth. makes it = great; Geldner makes it = high or keen (hohe). Skandasvāmin makes it = 'mahaṭ' and Mādhava gives 'mahantam'.

⁵'kratūm = Soma-Yāga, according to Sāyaṇa. Vedārth. makes it = desire. Geldner makes it = insight, understanding (Einsicht). It has been observed before on RV. I, 1, 5, that in the word 'kavikratu' the word 'kratu' means insight, understanding (prajñā), but here the Vedic poet is evidently referring to the instituted Soma-Yāga on the occasion of which this poem was composed. Hence the truth is on the side of Skandasvāmin, Sāyaṇa and Mādhava. Vedārth. and Geldner are evidently wrong.

Hence the correct translation is :—

O Mitra and Varuṇa, promoters of truth, fosterers of truth, through truth you attend this nearly-completed rite.

9. O wise Mitra and Varuṇa, born for the benefit of many¹, the refuge of many², prosper our strength³ and work⁴.

The original is—

kavī no mitrā-varuṇā tuvijātā urukṣayā,
dakṣāṇī dadhātē apasam.

¹'tuvijātā' = 'born for the benefit of many',—Sāyaṇa; it = 'born mighty',—Vedārth.; Geldner makes it = von starker Art, i. e. 'of strong race or kind'; 'tubi' means 'strong' or 'mighty' and 'jāta' here means 'janma' and hence 'birth,' or 'race' or 'species.'. Hence Sāyaṇa is inappropriate. His confusion is due to Yāska who has included 'tubi' as a synonym for 'bahu'.

²Sāyaṇa makes 'urukṣayā' = bahunivāsau i. e. 'the refuge of many', which is evidently inappropriate. 'Uru' means 'wide' in the Rgveda and kṣaya = abode, domicile, dwelling, residence etc.

³dakṣa = 'strength' according to Sāyaṇa ; but this is unhappy as we have already seen with Mahidhara that it means 'jñānendriya-kauśalam', i. e. intellectual faculty or power. It generally means efficiency in work both mental and physical.

"apasam" according to Sāyaṇa means 'work' and is a substantive ; but this is wrong, for it is evidently an adjective qualifying 'dakṣa' and means 'successful' ; as it is not adyudāltā it is probably intended to be an adjective by the Vedic poet.

Hence the correct translation is :—

Wise Mitra and Varuṇa, of strong race, with wide abode, impart to us successful efficiency.

I, 3.

Astaka I.	Rsi —Madhucchandas	Mandala I.
Adhyāya I.	Metre .—Gāyatri.	Anuvāka I.
Varga 5.	Deity .—Aśvins for stanzas 1—3.	Sūkta 3.
	Indra for " 4—6	
	Viśvadevas " 7—9	
	Sarasvati " 10—12	

General application—The four triplets constituting the Sūkta form a part of the Praugaśastra¹ to be recited by Hotā at the Prātāḥ savana² after the Prātaranuvāka³ has been recited by Hotā called on by Adhvaryu to do so before the sun-rise on the Press-day⁴ (Sutyā dina) at the Agniṣṭoma sacrifice.

Notes on the rituals connected with the 'General application stated above':—

1. Praugaśastra—There are twelve stotras (chants or hymns) and twelve śastras (songs of praise) at the Agniṣṭoma sacrifice. These twelve stotras and śastras are to be chanted and recited respectively at the three 'savanas' (pressings of soma juice). Of these twelve stotras and śastras, five stotras and five śastras are devoted to the Prātāḥ savana (Morning Pressing); to the Mādhyandina savana (Midday Pressing) belong five stotras and five śastras, and to the Tṛtiyasavana (Third Pressing), two stotras and two śastras. Every chant or hymn (stotra) of Udgātr is followed by a song of praise (śāstra) recited by the Hotṛ or one of his three assistants (Maitrāvaruna, Brāhmaṇācchārṣin and Acchāvāka); the first two śastras at each savana being recited by the Hotṛi and the three additional ones at the morning and midday pressing by his assistants (Hotrakas). Thus are recited six śastras by Hotā (two śastras in the morning-pressing, two in the midday pressing and two in the third pressing); of the said six śastras the second one in the morning-pressing is known as 'Praugaśastra'. This Praugaśastra consists of seven triplets. (Rv. 1. 2. 1-3 ; 1. 2. 4-6 ; 1. 2. 7-9 ; 1. 3. 1-3 ; 1. 3. 4-6 ; 1. 3. 7-9 ; 1. 3. 10-12) the triplets being devoted to the respective deities Vāyu, Indra & Vāyu (jointly), Mitra & Varuṇa (jointly), Aśvins, Indra, Viśvadevas, and Sarasvatī.

2. Prātāḥ savana—Morning Pressing. What is intended to be given here has been given in the foot-note no. 1. Details will follow.

3. "The Prātaranuvāka or morning prayer (matin chant) has to be recited by the Hotṛ in the latter part of the night before any sound of birds, etc. is to be heard. It may begin immediately after midnight and conclude as soon as day light appears.

"When called upon by the Adhvaryu to recite the morning prayer, the Hotṛ first makes an oblation of ghee on the Āgnīdhra fire, with the mantra, 'Protect me from the spell of the mouth, from every imprecation, Hail!' and then the two oblations on the Āhavaniya with appropriate mantras. Thereupon he betakes himself to the Havirdhāna (cart-shed), in entering which, by the east door, he touches successively the front wreath

(*rarāṭā*) and the door posts, with formulas. He then squats down between the yoke-pieces of the two Soma-Carts, and begins his recitation with *Rgveda* X. 30. 12. 'Ye, O, wealthy waters, verily possess good things ; ye confer desirable energy and immortality ; ye command riches with abundant offspring : may Sarasvati (the River S., and Speech) bestow on the bard that vital vigour !' The 'early-coming' deities to whom the recitation is successively addressed, are Agni, Uṣas, (the dawn), and the two Aśvins (the precursors of the sun) ; the prayer thus consisting of three sections, termed *kratu* (Agni *kratu* etc). The hymns and detached verses making up these sections are arranged according to the seven metres (thus forming seven sub-sections of each), viz, *gāyatri*, *anuṣṭubh*, *trīṣṭubh*, *bṛhati*, *uṣṇih*, *jagati*, and *pañkti*. The prayer may consist of as many verses as can be recited between midnight and day break ; but there should at least be one hymn in each of the seven metres to each of the three deities ; nor should the recitation consist of less than a hundred verses. From the beginning of the recitation up to the end of the last hymn but one, *Rgveda* I, 112, there is to be a gradual modulation of the voice so as to pass upwards through the seven tones (*yama*) of the deep scale (*mandrasvara*). Moreover, that hymn is to be repeated (if necessary) till day light appears. As soon as this is the case, he passes on without any break from the last (25th verse) to the last hymn (v. 75, 1-9), which he intones in the lowest tone of the middle scale, after shifting his place further east towards the gate. The recitation of the first eight verses of this hymn, again gradually ascends through the whole of the middle scale ; when—after once more shifting his place so as to be seated between the two door-posts—he intones the last verse—'The Dawn hath appeared with her shining kine, Agni hath been kindled at his appointed time ; your car hath been yoked, ye mighty, mead-loving Aśvins, showerers of wealth, hear my call !' in reciting which, he makes his voice pass through the several tones of the high scale. The Subrahmanya, likewise, has to chant the Subrahmanya litany (see III, 3, 4, 17 seq.)—as he had to do on the previous evening—inserting in it the names of the sacrificer's father and son. The Agnidh, in the mean time, prepares the five *havis*—oblations (*savaniyāḥ puroḍāśāḥ*) to be offered at the morning pressing (cf IV, 2, 4, 18), and the 'Unneti' puts the numerous Soma-vessels in their respective places on the 'khara', about the Somacarts.* (Sacred Books of the East. Vol. XXVI, pp. 223, 230.)

4. *Sutyādina*=the pressing-day i. e. the day of Soma extraction, 'consisting of three services (or pressings, *savana*)—the morning, midday, and third (or evening services) at each of which certain cups of Soma-liquor are drawn, destined to be ultimately consumed by the priests and sacrificer, after libations to the respective deities have been duly made therefrom.'

5. The simplest and most common form of Soma sacrifice is *Agniṣṭoma* Sacrifice. Only one victim is immolated herein and the victim is a he-goat to Agni. In it are chanted twelve stotras by the *Udgāṭas*, each of which is followed by the recitation of a

* The transliteration, in all the quotations has been made to accord with ours to avoid confusion and will be so maintained hereafter.

Sastra by Hotā or one of his assistants (Maitrāvaruṇa, Brāhmaṇācchāmpsin and Acchāvāka. The Stotras and their corresponding Śastras at the three savanas are as follows :—

I. Prātaḥsavana

1. Bahispavamāna stotra
2. Ājyāstotras
3. "
4. "
5. "

1. Ājyā Śastra (Hotṛ)
2. Praūga Śastra "
3. }
4. } Ājyā Sastras (Hotrakas)
5. }

2. Mādhyandina Savana

6. Mādhyandina pavamāna stotra
7. Prṣṭha stotra
8. "
9. "
10. "

6. Marutvatiya Śastra (Hotṛ)
7. Niṣkevalya Śastra "
8. }
9. } Hotrakas
10. }

3. Tṛtīya Savana

11. Ārbhava (or Tṛtīya) Pavamāna
12. Agniṣṭoma sāman (Yajñāyajñīya)

11. Vaiśvadeva Śastra (Hotṛ)
12. Āgnimāruta Śastra "

It is from the name of the last stotra that the sacrifice derives its name. The sacrifice has thus been explained as the 'Agniṣṭomasāmpṭhāḥ Kratuḥ' or the sacrifice concluding with the 'praise of Agni'. In his remark on Śatapatha Brāhmaṇa V. 1. 3. 1. Sāyaṇa gives further an exposition of the appellation 'agniṣṭoma sāman': 'agnīḥ stūyate'smin ityagniṣṭomo nāma sāma' i. e. the sāma (chant) in which Agni is praised.

The application of this triplet to the Āśvins is in the 'Āśvina Kratu' at the Prātaranuvāka

N. B.—'Āśvina Kratu' means a collection of hymns and detached verses forming one of the three sections constituting the entire Prātaranuvāka (Āś. Śr. 4, 15)

I. Āśvins, cherishers of good deeds, long-armed, having outstretched hands (for receiving the oblation) desire for sacrificial food.

The original is :—

aśvinā yajvarīriṣo dravatpāṇī śubhaspati,
purubhujā canasyatam.

Sāyaṇa takes 'śubhaspati' to mean 'cherishers af good deeds.' Skandasvāmin and Venkāṭamādhava render it as 'lords of the water'. Vedārthayatna's rendering of it is 'lords of prosperity'. Wilson follows Sāyaṇa and gives the rendering as 'cherishers of pious acts'. According to Grassmann the expression means 'the lords of splendour' or 'the lords of ornaments or jewels (herren des glanzes oder schmückes).

'Lords of splendour' is the meaning upheld by a majority of the western scholars such as Ludwig, Geldner, Monier Williams, Griffith. The expression 'śuhbaspati' is used in the dual everywhere in the Rgveda as an adjunct to the Aśvins. Still it has been differently interpreted by Sāyaṇa at different places. And these various interpretations of Sāyaṇa have been the source of different views of the subsequent authors. Of these 'lords of splendour' is the meaning adopted here as it is directly derived and does not show any trace of elliptical construction as the derivation reveals. This meaning though not covered by the numerous interpretations of the word by Sāyaṇa is not unsupported by Sāyaṇa who gives the meaning of 'śubh' as splendour (sobhā) in many places.

According to Sāyaṇa 'purubhuja' means 'long-armed' or 'great eaters.' Skandasvāmin takes it to mean 'eaters of plenty of oblations'. Veṅkaṭamādhava explains it with the word 'bahubhojanau' which may mean both 'eating much' and 'feeding much.' Vedārthayatna renders it 'bestowers of plenty of food.' Wilson follows Sāyaṇa. So does Langlois whose rendering is 'aux longs bras' (with long hand). Grasmann takes it in the sense of 'possessing much' (viel besitzend). Ludwig holds nearly the same meaning and makes it mean 'rich in enjoyment' (genuszreiche). Geldner and Monier Williams support the sense of enjoyment and Griffith the sense of possession. All these meanings are given in the different interpretations of Sāyaṇa but at different places. A collation of these given below clearly shows that the meaning adopted in our translation of the Rk. is not only supported by Sāyaṇa in a majority of cases but seems happier both in sound and sense.

purubhuja—R.V. 1. 116. 13. protectors of many (bahūnāṁ pālakau) or many-armed (prabhūta-hastau)

RV. 1. 116. 14. long-armed (mahābāhū) or many-armed (prabhūtahastau)
 5. 49. 1. enjoying much (puru bhūñjāta iti)
 5. 73. 1. eating (oblations) at many sacrifices (bahuśu yajñeśu bhoktārau) or protecting much (adhikarāt rakṣitārau)
 6. 63. 5 ; 8. with hands full (of gifts to make over to the worshippers) or protectors of many (bahupālakau)
 8. 8. 17. eaters of plenty of oblations (bahulasya haviṣo bhoktārau)
 8. 10. 6. or protectors of many (bahūnāṁ pālakau).
 8. 86. 3. feeding many with gifts of wealth (bahūnāṁ dhanādi-dānena bhojayitārau) or protectors of many worshippers (bahūnāṁ stotrānāṁ pālayitārau).

Sāyaṇa explains 'dravatpāñi' as 'having outstretched hands for receiving the oblation' (havirgrahaṇāya dravatbhyām dhāvadbhyām pāñibhyāmupetau). Skandasvāmin and Veṅkaṭamādhava render it as 'kṣiprahastau' (quick-handed). This is further elucidated by Skandasvāmin as 'acting or operating speedily' (śighrakāriṇau). According to Vedārthayatna it means 'riding on quick horses'. Like Wilson, Ludwig follows Sāyaṇa Veṅkaṭamādhava (flinkhändigen—Geldner, having nimble hands—Griffith). Monier

Williams gives but a replica of Vedārthayatna's interpretation (having quick horses). The same sense is expressed by Grassmann who renders it as 'having quickhoofed horses' (raschhufige Rosse habend). It should be noted here that of all the meanings 'quick handed' is the most evident one. Though not so easily deducible, the meaning 'quick-footed' is not impossible as the use of 'pāṇi' in the sense of foot is admitted by native authorities and foreign scholars too. The use of 'pāṇi' in the sense of 'hoof' is admitted by native authorities and foreign scholars too. The use of 'pāṇi' in the sense 'Khura' is also noticed by them. But the meaning 'quickhoofed' is at once given a good go by—the adjective 'quickhoofed' may be highly suited to the two horses of the Aśvins but not to the Aśvins themselves. 'Quick-horsed' is a fitting epithet of the Aśvins, but the meaning, the component members of the compound are not adequate to yield. To equate the sense therefore a rhetorical use of the word 'pāṇi' is to be assumed or the sense is to be purchased at the cost of supplementing a word as has been done by Grassmann. From these it is clear that 'quickhanded' is the best of all the interpretations.

'Canasyatam' is a denominative verb derived from the base 'canas' (food), the suffix having a desiderative significance. The meaning is therefore 'desire for food'. The object of this verb is 'iṣas' (food). A tautology may very likely be apprehended. That such usages are not rare is pointed out and examples have been adduced to by both Sāyaṇa and Venkāṭamādhava.

'gavāṁ gopatiḥ' (Rv. 1, 101, 4) ; 'somāṁ somapātāmā' (Rv. 1, 21, 1) ; 'dravīnoda dravīnasaḥ' (Rv. 1, 96, 8)—Venkāṭamādhava 'samūlakāṣam kaṣati—Sāyaṇa'. This example of Sāyaṇa is not a Vedic quotation but a popular grammatical expression that is intended here merely to illustrate the nature of the examples where tautology is beyond all comprehension.

Hence the translation that seems happier is :

Oh Aśvins, lords of splendour, protectors of many, having nimble hands accept the sacrificial food.

2. Aśvins of many acts, guides, endowed with fortitude, accept our praises with a (loving) mind unaverted.

The original is :—

aśvinā purudāṁsasā narā śavīrayā dhiyā
dhiṣṇyā vanatāṁ girāḥ.

Purudāṁsasā—According to Sāyaṇa and Skanda-svāmin, it means 'of many acts' (bahu-karmāṇau), dāṁsas, being one of the twenty six synonyms of 'karma' (work): This sense is expressed in a little modified form by Venkāṭamādhava who renders it with 'āścaryabhūtavividhakarmāṇau' (of many wonderful deeds). Vedārthayatna's rendering 'āścaryakārakabahukṛtyakarte' is evidently a vernacular translation of the exposition of Venkāṭamādhava. The foreign scholars with but difference in the modes of their expressions, all alike share the view of Venkāṭamādhava. Even Wilson who follows Sāyaṇa differs a little from Sāyaṇa here and gives the meaning by 'abounding in mighty deeds'. Grassmann gives first 'thatenreich' (rich in deeds) and then by way

of elucidation as it were, expresses the meaning with 'reiche ān wunderbaren thaten' (rich in wonderful deeds). In the respective translations of the R̄gveda by Grassmann and Ludwig the sense is expressed by the same phraseology 'wunderreiche' (rich in wonders). From these meanings a little departure is made by Geldner who renders it with 'kunstreiche' (rich in artifices, artful) yielding a sense suited to the miraculous nature of the achievements of the Aśvins,—a departure from his own rendering 'vielvermögend' (powerful, capable of doing much) formerly given of the word 'purudamśam' Rv. 3.6.11 (Der R̄gveda in Auswahl Teil, 1907, p. 111). In giving the meaning of the word Monier Williams echoes the two senses, one of Wilson, his preceptor, and the other of Geldner and others. The meaning given by Veṅkaṭamādhava seems best and is adopted here in our translation as it is worth noticing the original sense which the philology of the word reveals and which accords well with the achievements of the Aśvins (as mentioned in the hymns—Rv. 1, 112, 116; 117; 118) for the protection and benefit of those who craved his aid.

Narā—Sāyaṇa and Veṅkaṭa render 'narā' with 'netārau' (leaders, guides) and Skanda. with 'manuṣyakṛti' (of human form). Vedārthayatna makes it mean 'valourous'. Wilson expresses Sāyaṇa's meaning by 'guides (of devotion)'. The western scholars generally interpret it as 'herren' whenever it is used of the gods. Whitney renders 'narah' with 'manly' (A. V. 6. 22.2) and Stevenson with 'who assumes the human form' (S. V. 1. 5. 5). Geldner in (Der R̄gveda in Auswahl. Teil 1) gives several meanings of the word 'nr̄': 'mann' (man) 'held' (hero) 'Anführer' (leader, guide) and herr (lord) and though Geldner has not specifically mentioned the cases where the word should be used in the different senses as Grassmann has done. It seems likely that Geldner had in view the meaning 'anführer' in such cases as the present one under consideration. However, without resorting to any sort of conjecture like this, we have adopted Sāyaṇa's interpretation as it seems best, it being in perfect consonance with the etymology, as a derivative of root $\gamma/nr̄$ 'to lead' and highly fitting as an adjunct of the gods.

Savirāyā—Sāyaṇa takes Savirayā as an instrumental singular of a feminine base 'savirā'. It has been explained by him as derived from the root $\gamma/Śu$ 'to go'. Thus he makes it mean 'progressive,' i.e. 'with progress unimpeded' (gatiyuktayā apratihataprasarayā iiyarthah). Skanda. takes 'Śavirayā' as the dual form of the vocative and construes it with 'Aśvinā.' A fourfold derivation is given by him. 'Śu' 'Swift, [Śu is one of the twenty six synonyms of 'kṣipra', (quick or quickly). Nigh. 2. 15] 'ira' = gait from γ/ir 'to go' 'Śavira' = 'Swift gait'. Hence 'Śavirayā,' a compound formed of the base 'Śavira (swift gait) and the stem 'yā' (going), means 'going with a swift gait'. Or, 'Śavas' = 'strength' ['Śavas' is one of the twenty eight synonyms of 'bala' (strength). Nigh 2. 9] ; 'ira' = throwing off, driving away, (a noun action, and, a derivative of the causal form of the root γ/ir) ; 'Śavira' = the driving away of the strength (of others). Hence the compound 'Śavirayā' means 'going by driving away the strength of others.' Or, there 'yā' should be regarded as a substitute of a noun inflection and not a verbal derivation. And the base 'ira,' in the compound 'śavira' formed with the same constituents as stated above, should be an agent substantive and not a verbal noun. Thus 'śavirayā'

means 'going quickly' or 'driving away the strength of others'. Or the base 'śavira' is a derivative of the root 'śav', 'to go'. Thus is 'śavirayā' made to mean 'going (towards the sacrifices or the enemies)'. Veṅkaṭamādhva like Sāyaṇa takes 'śavirayā' as an instrumental singular of a feminine base 'śavirā', an adjective qualifying the word 'dhiyā'. But he explains 'śavirā' as a Bahubrihi compound with 'śu' and 'ira' meaning 'going quickly (to the oppressed). According to Vedārthayatna it means 'mighty.' The western scholars too make it mean 'strong' 'mighty' 'powerful.' Wilson following Sāyaṇa renders it with 'unaverted.' 'Śavirā' may also be explained as composed of 'śa' = 'happiness' 'pleasure' (Nigh. 3. 6.) and 'vira' = 'sending', a derivative of the causal form of the root *v*ir with the prefix 'vi'. And the words 'śambhuvā', 'śambhavishṭā' 'śantāti' and 'mayobhuvā' (causing delight or happiness) used very often as adjuncts of the Aśvins lend salutary aid to the acceptance of such an explanation. 'śavirayā' (delighting) may thus be assumed as an adjective of 'dhiyā'. This too does not appear to be wholly untenable as is evident from 'śantamā gīḥ' (RV. 5. 42. 1 ; 5. 43. 8), śantamā śarmāṇi (RV. 3. 13. 4) śantamā brahmāṇi (RV. 5. 73. 10) śantamā matīḥ (RV. 8. 74. 8) mayobhūḥ (RV. 1. 117. 19) mayobhuvāṇi stotram (RV. 1. 138,)

dhiyā—Sāyaṇa renders it with 'ādaryuktayā buddhyā' (with a loving mind) and Skandasvāmin with 'cittena' (heartily). Veṅkaṭamādhava takes 'dhiyā' in the sense of 'act', 'deed'. Vedārthayatna follows Sāyaṇa. The western scholars all take it in the sense of 'mind', 'thought', 'attention' and it has been construed with the verb 'vanataṁ' by all the authorities excepting Veṅkaṭamādhava who construes 'dhiyā' with 'dhiṣṇyā'. It may similarly be construed with 'nṛā'. It may also be construed with the nominative but with the assumption of an elliptic word as has been done by Sāyaṇa in RV. 8. 87. 6. where 'dhiya' has been rendered with 'asmadiyayā stutyā-hutau santau' (invoked with our prayer). It seems possible that 'dhiyā' is a vocative dual, meaning 'intelligence' of a derivative of the stem 'dhi' (intelligence) with a secondary suffix 'a' (c) used in the sense of 'having'. This explanation would not have been too remote to be accepted had not the accent stood in the way. Sāyaṇa's interpretation though a little elliptic is in perfect tune with the tone of the prayer of a prayerer. This is why we have accepted the meaning of Sāyaṇa in our translation.

The variance in reading tells no tale of difference in meaning. To determine the true reading by an examination into the manuscripts or an enquiry of subservient nature is, therefore beyond, the pale of our consideration, as the aid it offers in achieving our purposes is too little to be noticed. Three other meanings have been pronounced by Uvaṭa and Mahidhara. On V.S. 15. 17. the two commentators both render 'dhiṣṇyā' with 'dhārayitārau' (holders, supporters). On V. S. 20. 83. they each offer two meanings. 'Agnirūpau' (having the form of Agni) is the sense predicated by both alike. As for the other meaning Uvaṭa gives 'dātārau' (giving, a giver, donor, liberal) and Mahidhara, dhātārau (holders, supporters). From above it is clear that the majority of voices leans favourably to the sense 'intelligent'. The sense 'worthy of praise' puts forward no inferior claims. The reason is not far to seek. The word 'dhiṣṇya' or 'dhiṣṇyā' means 'hearth', a sense which is universally admitted. It is so called because it is the place of recitation 'of praises' (Nir VIII. 3). Thus 'dhiṣṇā'

(praise) equally and very satisfactorily explains both the senses ('worthy of praise' and 'hearth') which the other derivations cannot. This sense is also upheld by Sāyaṇa and Veṅkataṁādhava in a majority of cases. We therefore adopt it in our translation. Caland-Henry, 240. renders the third foot of the Ṛk with "choyez les chant de propitiation" taking 'dhiṣṇyā = dhiṣṇyāḥ' a form of the accusative plural, and construing it with 'girāḥ'—a construction the Padapāṭha disapproves and the context nullifies.

dhiṣṇyā—Sāyaṇa renders 'dhiṣṇyā' with 'dhārṣṭayuktā' (endowed with fortitude) or with 'buddhimantau' (intelligent). Skandasvāmin gives a twofold derivation of 'dhiṣṇyā.' Dhiṣṇā is the name of speech, dhiṣṇyau means 'sons of speech'. The suffix ya(i) is used to denote 'progeny'. Or, 'dhi' is the name of intelligence. The root 'ṣṇāi' means 'to encircle'. 'Dhiṣṇau' is a bahuvrīhi compound with the stems 'dhi' (intelligence) and ṣṇā (encircling); 'dhiṣṇau', therefore, means 'one whose intelligence is encircling' i. e. 'one having an intelligence competent to make out the meanings of all things'. What is 'dhiṣṇau' is 'dhiṣṇyau'. The meaning thereby stands as 'very intelligent'. Veṅkataṁādhava takes 'dhiṣṇyā' in the sense of 'praiseworthy' (dhiṣṇāñārhaū). According to Vedārthayatna it means 'rich in gifts'. Wilson follows Sāyaṇa and takes 'dhiṣṇau' in the sense, 'endowed with fortitude' and M. N. Dutt, who likewise follows Sāyaṇa, ascribes to it the meaning 'endowed with intellect', the two meanings of Sāyaṇa being thus presented by the two scholars. Grassmann renders it with 'freigebig' (free giving), 'gerne gebend' (willingly giving), 'gerne helfend' (willingly helping). Geldner is somewhat diffident in offering any meaning of the word. In his earlier work (Der R̄gveda in Auswahl Teil 1 p. 94) he quotes the meaning of Grassmann. In his later work (Der R̄gveda Übersetzt and erläutert) he is silent with regard to the meaning of the word not only in the Ṛk concerned but in some other Ṛks too (See R.V. 1, 117, 19; 1, 181, 3; 2, 41, 9) In Ṛks (1, 89, 4; 1, 182, 1; 1, 182, 2) he renders it with 'weisen' (wise) but this rendering he invariably associates with a querry after it. Diffidently, of course, he gives this meaning but confidently does he do it in the revision of his decision to follow Sāyaṇa. Ludwig's rendering is 'ersente' (greatly longed for). Benfey translates it with 'preisenswerth' (praiseworthy). Besides these, various other interpretations have been given by different authorities on the word in Ṛks other than the present one under consideration. Yāska observes: 'dhiṣṇyā = dhiṣṇāya' i. e. the subordinate alter, (so called) because it is the place of recitation. Dhiṣṇā (means) speech, is derived from the root $\sqrt{dhiṣ}$ used in the sense 'to hold'. Or else it 'distributes or procures intelligence'; (dhiṣṇyo dhiṣṇāyo dhiṣṇābhavo dhiṣṇā vāk dhiṣerdadhātyarthe dhiṣ sādiniti vā dhiṣānātītī vā. Nir. VIII. 3) On R.V 3. 22. 3. where dhiṣṇyāḥ is an adjective i. e, thought-embodied body, the word being a derivative of the stem 'dhi' and the denominative $\sqrt{uṣṇa}$. The passage of the Śatapatha Brāhmaṇa quoted by Sāyaṇa as authority, in support of his statement, reveals a little difference from Sāyaṇa in the etymology, but not in the sense. It explains 'dhiṣṇyāḥ' as a derivative of the stem 'dhi' and the root $\sqrt{viṣ}$ 'to inspire, to incite, to animate', meaning thought-inspirers (S. B. 7. 1. 1. 27). The same passage of the Śatapatha Brāhmaṇa has been quoted by both

Uvāṭa and Mahidharā on V. S. 12. 49. But Uvāṭa's quotation shows a derivation of the word from the base 'dhiś' (= *prajñā*, *kārman*, *stuti*, *Sāyaṇa*) and the root *v* is 'to inspire'.

Hence the translation that seems happier is—

Aśvins rich in wondrous deeds, leaders, beneficent and worthy of praise, accept our praises with a loving mind.

3. Aśvins, destroyers of enemies, shorn of falsehood, yours are the mixed libations of Soma extracted and placed on the lopped Kusa grass. Come hither, ye, who wander on the path of the heroes causing the enemies weep.

The original is :

dasrā yuvākavah sutā nāsatyā vṛktabarhiṣah
āyātam rudravartanī.

dasrā—*Sāyaṇa* gives two meanings of dasrā : 'destroyers of enemies or destroyers of diseases'. In support of the latter meaning he quotes a passage from *Aitareya Brahmana* : 'Verily the Aśvins are the physicians of the gods' (A. B. I. 18). *Skandasvāmin* offers three interpretations, dasrā' 'having the epithet dasrā'. And though of the two Aśvins, one is named 'Dasrā' and the other 'Nāsatyā,' both are meant everywhere, because of their association, even when either of them is mentioned in the dual. Or it is a derivative either of the root *v*/das in the causal sense 'to destroy' of the 'divādi' group or of the root *v*/das 'to see' of the 'churādi' group. Thus 'dasrā' means 'destroyers of enemies,' or 'worthy of being seen', i.e. good-looking. According to *Veṅkaṭamādhava* it means 'good-looking.' Uvāṭa and Mahidhara, too, in their commentaries on the same Rk. V. S. 33. 58. give the same meaning though both of them take notice of the two appellations of the Aśvins ; and Uvāṭa further enters into a grammatical discourse for explaining the 'ekaśeṣa'. *Vedārthayatna* renders it with 'adbhutakṛtyakarte' (achievers of wonderful deeds). *Grassmann*'s rendering is 'wunderthatig' (wonder-workers) and this sense is adopted by *Griffith*. According to *Geldner* it means 'meister' (masters). *Ludwig* makes it mean 'wunderbare' (wonderful). *Langlois* interprets it as 'secourables' helpful. *Monier Williams* furnishes us with two meanings, 'accomplishing wonderful deeds' and 'giving marvellous aid,' obviously the two meanings, one given by *Grassmann* and the other by *Langlois*. These are the meanings given of the word by the different scholars only in connection with the Rk under consideration. The same word has been differently explained by the same scholars at different places though sometimes, of course, the difference seems too little to be taken notice of. *Sāyaṇa* gives as many meanings as *Skandasvāmin* has done here. A greater number of meanings is presented by *Ludwig* which are given as follows : 'wunderbare' i. e. 'wonderful' (Rv. I. 3. 3. ; I. 139, 3 ; 4; 6. 69. 7; etc.); 'wundertater', 'wundertatige' or 'wunder-verichter' i. e.; wonder-workers (Rv. I. 30, 17; 8, 5, 2; 8, 5, 11; 8, 8, 1; 8, 22, 17 etc.); 'woltatige' or 'woltater' i. e. beneficent (Rv. I. 46, 2; 1, 47, 3; 6; I. 112, 24; I. 116, 10; I. 117, 5; I. 117, 21; I. 118, 3; I. 158, 1; I. 182, 3; I. 183, 5; 4, 43, 4; etc.); 'gütige' i. e. goodly or good-looking (Rv. I. 116, 16; I. 117, 20; etc.) 'Zensatrat' i.e. destroyers (Rv. 7. 69. 3; 8. 87, 5; etc). *Geldner*,

who maintains the sense 'meister' (master-workman) nearly everywhere renders the word 'dasrā' with 'geschickten' (able, dexterous) in R.V. 1, 46, 2; though in his earlier work 'Der R̄gveda in Auswahl' he gives the following meanings: vollkommener meister (perfect master-workman) im besitz übernatürlicher krafte (possessing supernatural strength), wundertater (wonder-worker) heilkünstler (empiric). Langlois translates 'dasrā' with 'secourables' (helpful) in a majority of cases (vide Rv. 1, 3, 3; 1, 46, 2; 1, 47, 3; 6; 1, 92, 16; 18; 1, 112, 24; 1, 116, 10; 16; 1, 117, 5; 20; 21; 22; 1, 118, 3; 1, 119, 7; 1, 120, 4; 1, 139, 4; 1, 158, 1; 1, 180, 5; 1, 182, 3; 1, 183, 4; 5; 6, 69, 7; 8, 5, 2; 11; 8, 8, 1; 8, 22, 17; 8, 87, 5). In other cases it is found in the following senses: 'beinfaisants' i. e. 'beneficent' (1, 30, 17); 'protecteurs' or 'defenseurs' i. e. 'protectors' or 'defenders' (Rv. 1, 118, 6; 1, 139, 3; 5, 75, 2; 9; 7, 68, 1; 7, 69, 3); 'magnifiques' i. e. 'magnificent' (Rv. 1, 182, 2). Griffith, too, gives different meanings which are all found in the works of his predecessors. Of these meanings three seem suitable for acceptance on philological grounds, and the rest appear far-fetched." The base 'dasrā' (wonder-worker) may well be regarded as a derivative of the root which can claim 'damsas' (work, wondrous deed) as its etymological descendant. 'Dasrā' (destroyer) may very well claim a descent from the root *y*/das in the causal sense 'to make exhausted,' 'to destroy'. The derivation of 'dasrā' (worth seeing i. e. good-looking) from the *y*/das 'to see' is equally possible. But the first and second derivations are not so regular and direct as the third one is. Moreover the unanimous acceptance of the word 'dasrā' in the sense of 'goodlooking' lends great plausibility to the acceptance of the third derivation. And the use of the root *y*/damsa 'to see' found very profusely in the Prakrit literature strengthens and supports it. We have therefore adopted the meaning 'good-looking' in our translation.

Yuvākavah—Sāyaṇa renders 'Yuvākavah' with 'mīśritah' (mixed) and explains the word as a derivative of the root *y*/yu 'to mix'. Besides this is given one more interpretation and with preference by Skandasvāmin who explains it as derived from 'Yuva' (you two) a form of the base 'yusmad' and 'Kū' (desiring), a derivative of the *y*/'kam' in the causal form 'to desire, long for, yearn'. The meaning thus stands as 'desiring you two' and this is elucidated by Skandasvāmin himself as 'desiring drinks by you two'. This meaning is adopted by Vēṅkaṭamādhava. Uvāṭa too on V. S. 33, 58 maintains it and further elucidates: 'Me and me, Ye two drink—thus desiring.' Mahidhara on Vs. 33, 58, gives us the two interpretations like Skandasvāmin. The foreign Scholars, all alike, subscribe to a view in regarding the word 'Yuvākavah' as constituting 'yuva' the actual base of the second personal pronoun in the dual number (from which the forms 'yuvām', yuvābhyaṁ, yuvayoh, ; ved. also yuvām, yuvam, yuvābhyaṁ, yuvat, yuvoh, are derived). That from Sāyaṇa too this interpretation receives a healthy support is evident from his own commentary on the R̄ks (RV. 1, 120, 3; 1, 120, 9; 3, 58, 9; 3, 60, 3; 7, 67, 4; 7, 68, 1; 7, 68, 7) where sometimes the said two interpretations are offered and in a majority of cases the latter interpretation is given alone. Further it should be noted that whenever the two interpretations are given by Sāyaṇa, Skandasvāmin or Mahidhara, the latter interpretation is invariably given first and this is what seems to point out a more favourable leaning to the adoption

of the latter interpretation. What might, however, appear to occasion the least whisper against the acceptance of this interpretation is the derivation. The derivation, given by Sāyaṇa on RV. 1. 120, 3 and by Skandasvāmin on RV. 1, 3, 3, is all that can be desired and expected of a grammarian. But the derivation is too grammatical to be philological. 'Yuva' grammatically, of course, cannot be other than a substitution of the base 'yuṣmat' but philologically it is a separate base by itself from which are derived 'Yuvām (you two), 'Yuvābhyām' (by you two) Yuvayoh (of you two or to you two); vedic. yuvam (you two), yuvābhyām (by you two) yuvat (from you two), yuvoh (of you two), 'yuvādatta' (given to both of you), 'yuvānita' 'yuvanita' (brought by both of you), 'yuvayuj' (harnessed by [or for] both of you), 'yuvāvat' (belonging to both of you), 'Yuvadrik' (directed to both of you) 'Yuvadhita' (placed or arranged by you both), yuyayu (longing for you both) yuvadevatya (having you for a divinity). The second constituent 'ku' is not a derivative of the root *y*'kām' in the causal sense but it is a derivative of the root *y*'kā 'to seek' 'desire, yearn, love' from which are derived 'ācakē' (RV. 1, 117, 23 ; 3, 3, 5 ; 3, 62, 5 ; 10, 40, 7). cakānāḥ (RV. 3, 5, 2 ; 5, 27, 3 ; 7, 27, 1 ; 10, 64, 16 ; 10, 148, 3), cakānāḥ (RV. 2, 31, 7 ; 4, 16, 15 ; 6, 29, 1 ; 10, 77, 8), cākān (RV. 1, 33, 4), kāyāmānāḥ (RV. 3, 9, 2) etc. which are indications too powerful to be overlooked of the existence of the root *y*'kā which died at the age when the Dhātupāṭha was prepared and the root was consequently not incorporated therein. Attempts were therefore made by the orthodox commentators to explain 'ku' in 'Yuvāku' as a derivative of the root 'kum'. From these evidences the desirability of adopting the meaning that the latter interpretation yields seems unquestionable and we adopt the meaning accordingly in our translation.

sutāḥ = 'expressed' 'extracted' derived from the root 'su' 'to press out, to extract' (especially the juice from the Soma plant for libation). It is used here either as a substantive or as an adjective qualifying 'Soma' understood. In either case the meaning is the same.

'nāsatya' = The word means 'shorn of falsehood', according to Sāyaṇa who cites Yāskā's remark on the word—'They are ever true and never false, says Aurnavābha. 'They are promoters of truth, says Āgrāyaṇa', (Nirukta. trans. by L. Sarup p. 98). Skandasvāmin remarks,—Nāsatyā means having the epithet 'nāsatya.' By the mention of either of the two names (Dasrā and Nāsatyā), both are meant because of their association. Or it means 'not untrue.' Two negatives make one affirmative. It therefore means 'true indeed'. To explain it Venkataṁdhava quotes only Yāskā's remarks. Uvāṭa and Mahidhara, like Skandasvāmin speak of the epithet first and then give the meaning. Nothing more is worth mentioning here as no two opinions differ regarding the meaning of the word. If there is any difference at all, the difference lies only in the formation of the compound. Some explain it as possessive compound (Bahubrīhi) and some as a determinative compound (Karmadhāraya). When Bahuvrīhi 'asatya' is taken as a substantive, when Karmadhāraya 'asatya' is an adjective. But in the difference in the compound no difference in accent can arise as 'nāsatya' is a Vocative

and all Vocatives, howsoever framed they may be, are accented on the first vowel, if they are at the beginning of a foot of a verse 'pāda', (Pānini 6. 1. 198)

vrktabarhiṣah—Sāyaṇa interprets it in two ways.

Firstly it is taken as a Bahuvrihi Compound, an adjective qualifying 'somaḥ' (understood) or 'sūtāḥ' (as substantive). The first member of the compound which is derived from the root $\gamma' \text{rj}$ with the suffix 'ta', is made to mean 'without the roots'. The derivative meaning of the compound is given by Sāyaṇa as 'having seats of Kusa grass without the roots'. Or Vṛktavarhiṣ is one of the synonyms of 'ṛtvik' (priest). In that case the first case-ending is used in place of third case-ending and it should be construed with 'sūtāḥ'. The meaning intended, then stands as 'extracted by the priests'. Skāridaśvāmin makes 'vrktā' mean 'spread' (stirṇa). Besides this his interpretation differs little from the first interpretation of Sāyaṇa. Sāyaṇa makes 'barhiṣ' 'the seat of the Soma drinks' while Skandvāmin makes it 'the seat of the Aśvins' as is clear from his statement 'bhavadupaveśanārtham vahirvedyām stirṇam (for your seat is spread out the carpet of the turf of Kusa grass). According to Venkataṁdhava, it means 'having barhiṣ cut off, for serving the purpose of seat'. Uvaṭa (on VS. 33. 58.) finishes his note by rendering 'vrktā' with 'prastirṇa' (spread out). But these two commentators do not make any clear statement which may be interpreted as meaning a 'seat' intended either for the Soma juice or for the Aśvins to whom is offered the libation.

The annotation of Mahidhara on the word consists only in the dissolution of the compound but the manner of his dissolution makes 'vrktā' mean 'spread out'. Vedārthayatna does not stick to a literal rendering but the sense deduced is given as 'placed on the kusa grass' (darbhāva ṣhevilele). Wilson follows the first interpretation of Sāyaṇa and gives his rendering as 'placed on lopped grass', Ludwig's rendering is 'der barhis zugeschnitten hat' (having the barhis cut). Geldner renders it with 'der das Barhis herumgelegt hat' (having the Barhis placed around). This is further elucidated with a foot-note 'um das offerfeuer (around the offer-fire). According to Langlois 'vrktabarhiṣah' = 'disposées sur un tapis formé de gazon sacré' (placed on a carpet formed of sacred turfs). Grassmann takes it as a substantive used in the genitive. Vṛktabarhiṣah, therefore according to Grassmann means 'of one who has spread the sacrificial grass'. Monier Williams adopts this sense and gives the meaning of 'vrktabarhiṣ' as 'one who has gathered and spread the sacrificial grass', 'sacrificing' 'loving to sacrifice'. The use of 'vrktabarhiṣ' as a substantive referring to the institutor of sacrifice is also given by Sāyaṇa in his commentary on the R̄ks (RV. 6. 68. 1. 36. 1; 8, 6, 37; 8, 60, 17; 9, 110. 7).

Further it should be noted that Sāyaṇa makes 'vrktā' mean 'spread out' (stirṇa) 'clipt' or 'cut' (lūṇa or chinna) and 'āchādita'. And though the root $\gamma' \text{rj}$, according to Dhātupāṭha means 'to remove', 'to shun' 'to avoid', 'to relinquish,' the different senses, Sāyaṇa explains through metaphors (cf. com. on RV. 6. 9, 2) or through certain grammatical irregularities (cf. com. on RV. 1, 12, 3; 3, 59, 9). The use of 'vrktavarhiṣah' as a substantive in the genitive (which is also given by Sāyaṇa in his commentary

on RV. 6, 68, 1; 8, 36, 1) seems best as it leaves no room for any irregularity or obscurity in meaning. We have therefore adopted this sense in our translation.

rudra-vartani—Sāyaṇa explains it as 'walking on the path of heroic warriors who cause the enemies weep'. In support of this statement of his he cites the view of the Vājasaneyins. 'Because they make (the enemies) weep, they are Rudras'. That the underlying sense in Rudra is 'rodana' (weep, cry) is made clear from a passage of the Taittirīya Saṃhitā which runs as follows 'yadrodit tad rudrasya rudratvam' (As he wept, that is why Rudra has his name)—T.S. 1. 5. 1. 1. Skandasvāmin derives the compound as 'walking on a boistrous path'. This is further elucidated by him as 'running about and roaring' wherever the word 'enemy' is (heard). According to Veṅkaṭamādhava it means 'wandering or terrific path in battle'. Uvāṭa and Mahidhara, both alike, make the compound mean 'wandering on a path like that of Rudra.' Vedārthayatna takes it as an epithet of the Aśvins and does not attempt any rendering in the form of a meaning. Wilson renders it with 'leaders in the van of warriors' and shows how this rendering, seemingly unfaithful to Sāyaṇa, has been so deduced from Sāyaṇa's commentary itself. Ludwig and Geldner hold the same meaning 'wandering on the path of Rudra'. The rendering of Grassman is 'glaenzende pfade beschreitend' (bestriding on a brilliant path) on the assumption that 'rudra' is a derivative of a *v/rud 'to shine' the existence of which can be guessed from Sk 'rudhiro' = red, bloodred, bloody; Eng. red, radiant, redolent; Fr. radiex. Ger. rot, which are all derived from the root lost.

The same sense is expressed by Langlois in his Lecture, 1 note (18), (Rgveda au livre des Hymnes vol. I. p. 217) where he renders 'rudravartani' with 'suivant la route de Rudra' though in the main translation he has for 'āyātam rudravartani', 'Venez par la route (qu') arroseront) les lermes (de nos ennemis) i.e. 'Come through the road (sprinkled by) the tears (of our enemies)'. This translation is, Langlois observes in the same lecture, a paraphrase of the commentary given by Sāyaṇa for the rendering of the word 'Rudra'.

The meaning given by Uvāṭa and Mahidhara and followed by Geldner and Ludwig is not far-fetched like the other ones. Further, it is the region of Rudra, that the Aśvins traverses as the tradition goes. This meaning therefore, seems best and we have adopted it in our translation.

Hence the translation of the Rk that seems happier is

Aśvins, goodlooking, shorn of falsehood, the libations of your sacrificer (who has spread the sacrificial grass) are desirous of you, Come hither, ye, wandering on the path of Rudra

4. Come hither, Indra, of variegated lustre, these libations, ever pure, expressed by the fingers (of the priests), are desirous of thee.

The original is :

indra āyāhi citrabhāno sutā imē tvāyavah

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anvibhīḥ tanā pūtāsah.

citrabhāno—The difference we meet with in the interpretations given of the word by different scholars is too little to merit any serious notice. Some take 'citra' in the sense of 'variegated', some in the sense of 'wonderful'. It is Skandasvāmin only who offers two meanings, 'variegated' and 'venerable'. A fourth meaning is given by Grassmann and that is 'hellen' (brilliant). The second member of the compound is rendered by all with 'lustre' or 'splendour'. Ludwig renders it with 'stral' (ray). In the rendering of Langlois the sense of the two constituents of the compound fuse into one and that is 'brilliant'. The compound is made to mean 'of variegated lustre' by a good majority of scholars, native and foreign. We too adopt this sense. The reason is too obvious to be mentioned.

Sutāḥ—The word, we have seen before, is either used as a Substantive or an adjective qualifying 'soma' understood.

tvāyavah—It is the nominative plural of the base 'tvāya', a derivative of a denominative root derived from the base 'tva' (you) and the suffix 'ya' used in a desiderative sense. It should be noted here that 'tva' has been regarded as a base in a philological sense though grammatically speaking 'tva' cannot but be regarded as a substitution of the base 'yusmad'.

anyibhīḥ—'anyi' is one of the twenty two synonyms of 'āṅguli' (finger). This meaning given in Nighantu (2. 5) is adopted by all the native commentators. The primary sense of 'ānyi' a derivative of 'ānū' ('fine', 'delicate', 'tender', 'minute') which has been noticed by Sāyaṇa in his commentary is given by the westerners as a designation of the finger. The rendering of the word is thus given by them as 'zarte', 'feine' etc. with 'finger' bracketed. Besides the meaning of the word, the construction, too, varies with regard to the word 'anyibhīḥ'. The native scholars construe 'anyibhīḥ' with 'sutāḥ' taken as a verbal adjective. The westerners construe it with 'sutāḥ' which is taken as a verbal adjective and is rendered with 'geläutert' = 'sanctified' (Geldner), 'gereinigt' 'purified', 'clarified' etc. (Ludwig) etc. Monier Williams echoes the sense with 'the subtle one', name of the fingers preparing the Soma juice. Langlois, on the other hand renders it with 'mains' (hands) although in Rks (RV. 9, 14, 6; 9, 15, 1; 9, 26, 1) he himself expresses the meaning with 'doigts' (fingers). How does Langlois come to the meaning 'mains' (hands) it is difficult to understand. The sense of course can be had through figurative application but it should always be borne in mind that such figurative application holds good only in those cases where, without it, the word concerned becomes quite unmeaning or in those cases where with it the sense becomes consistently happier.

Tanā—The word 'tanā' has been variously interpreted by different scholars. Sāyaṇa takes it as an indeclinable in the sense of 'ever'. Skandasvāmin renders it with 'daśapavitra' (a fringed filtering cloth) on the evidence of such texts as 'bāreṇa śāsvata tanā' RV 9. 1. 6c; 'tanā punāna āyuṣu' RV. 9. 16. 8b, etc. Veṅkaṭa-grammatical note as to how the form of the instrumental singular remains the same as the base 'tanā' itself. Uvācāra offers two meanings 'wealth' and 'a fringed

filtering cloth'. In Construing 'tanā' in the former sense with 'pūtāsah' he renders 'tanā' with 'dhanadānena' (with gift of wealth). Vedārthayatna follows Sāyaṇa. So does Langlois whose rendering is 'toujours' (always, ever). Grassmann renders it with 'in ununterbrochener dauer' (in uninterrupted continuance). In his earlier work (Rgveda in Auswahl p. 71) Geldner gives 'ununterbrochen' (uninterrupted) while in his translation of the Rgveda, we find 'tanā' = 'im einem Zug,' (in one draw or pull). The change between the two renderings means only a change of phraseology. Griffith follows Ludwig, and Grassmann is followed by Monier Williams who expresses the meaning with 'in uninterrupted succession.' It should be noted here that this word has been differently interpreted at different places by the same author.

Sāyaṇa himself gives the following meanings :—

- 1) eternally, always, ever (Rv. 1, 3, 4)
- 2) outstretching, extending, outstretched, extended (Rv. 1, 26, 6 ; 1, 38, 14 ; 1, 39, 4 ; 2, 2, 1 ; 9, 1, 6 ; 10, 93, 12 ; etc.)
- 3) wealth (Rv. 1, 77, 4 ; 8, 25, 2 ; 8, 40, 7 ; 9, 62, 2 ; 10, 56, 6 ; 10, 148, 1 etc.)
- 4) son (Rv. 3, 25, 1 ; 3, 37, 9 ; 6, 49, 13 ; 7, 104, 10 ; 11.)
- 5) fringed filtering cloth (Rv. 8, 94, 5 ; 9, 16, 8 ; 9, 34, 1 ; 9, 58, 4 ; 9, 71, 2)

Even in the midst of such divergences that may naturally perplex the mind or keep the mind in abeyance to frame any decision, we adopt the interpretation of Skandasvāmin. We adopt it not because the same sense has been voiced by a majority of native authorities but because the evidence adduced to by Skandasvāmin in support of his statement is well-grounded. In the passages quoted by Skandasvāmin from Rks to Soma Pavamāna (Rv. 9, 1, 6 ; 9, 16, 8) one can easily discover an affinity between 'bārena' and 'tanā', 'tanā' and 'bāram'—an affinity from which the said sense becomes quite perceptible. It may be conjectured that such divergences would not have sprung into existence had the commentary of Skandasvāmin been exposed to public light. Without calling to aid this evidence of Skandasvāmin or without descending into further details we get salutary support from the Rk concerned. An acquaintance with the rite of purification of soma which needs the help of both 'aṇvī' (finger) and 'tanā' (a fringed filtering cloth) for its performance, makes the sense indubitable by the association of 'aṇvibhiḥ', 'tanā' and 'pūtāsah' and their syntactical relation therewith.

Various interpretations have been given on the etymology of the word 'Indra'. The etymological notes as promulgated by the different authorities have been given here without entering into a critical discourse. Of the ancient attempts which were ingeniously invented to explain the function of the deity, Yāska notices a huge number and they are as follows :

"Indra is (so called because) he divides food (irā + dṛ), or he gives food (irā + dā), or he bestows food (irā + dhā), or he sends food (irā + dhāraya), or he holds food (irā + dhāraya) or he runs for the sake of soma (indu + dru), or he takes delight in soma (indu + ram), or he sets beings on fire (yāndh). It is known that because they

animated him with vital breaths, that is the characteristic of Indra. 'He is (so called) from doing everything (lit. this)', says Āgrāyaṇa. He is (so called) from seeing everything (idam + dṛś),' says Aupamanyava. Or the word is derived from the verb 'ind' meaning to be powerful, i. e. being powerful he tears the enemies assunder, or puts them to flight. Or he honours the sacrificers" (Nirukta 10. 8. Trans. by L. Sarup. p. 156).

Sāyaṇa quotes the original with elucidation of his own, and in support of his statement quotes passages from the Brāhmaṇa literature and the Saṃhitas too. According to Roth-Bothlink it is derived from 'in' = √inv with suffix. 'ra' preceded by inserted 'd', meaning 'to subdue, conquer; according to Muir, 'Original Sanskrit Texts' vol 5. p 119, for 'sindra' from √syand, 'to drop'; according to Monier Williams from √ind, 'to drop.'

Hence the translation that seems happier is

Come hither, Indra, of variegated lustre; these libations purified with the (five) fingers and the fringed filtering cloth are desirous of thee.

5. *Indrā yāhi dhiyeśito viprajūtaḥ sūtāvataḥ,*
Upa brahmāṇi vāghataḥ.

Quoted in AV XX. 84. 2: SV 2. 497 (II. 4.2.5.2); VS 20.88; AA 1.1.4.9.

Ritual application. Used in the (i) *Sautrāmaṇi*¹ for inviting Indra and (ii) *Mahāvrata* rite².

Indra, come hither (āyāhi), drawn by devotion (dhiyeśitaḥ) and invoked by the intelligent (viprajūtaḥ) to (upa) the prayer (brahmāṇi) of the priest (vāghataḥ) with libation (Sūtāvataḥ).

Dhiyeśitaḥ [dhiyā + iṣitaḥ]. *Dhiyā* [Instr. sg. of dhi. Dhi = *v* dhya + *v* ip. Cf. *di* of Avestan *Gāthā*, signifying (i) look, (ii) insight and (iii) view. Barthelomæ : Wörterb.]. In Nigh. (2.1), it is included in the list of 26 words signifying 'work'. The word *dhi* is used here in the sense of intellect, wisdom (prajñā—S., Sk., VM, ; buddhi—Ān., Rgh.), understanding (W.), thought (Gedanken—Lud.), desire (Wunsch—G.), devotion (Benfey in SV), devotional work (K. M. Banerjea), prayer (Gr., L., Rosen), praise (V.), song (Gr.) and offering (Benfey).

The different meanings assigned to *dhi* in different passages of the RV are as follows :—

Prayer.—S., III. 39.2; VI. 22.7; VIII. 3.18; X. 150.3, etc.—L., in numerous passages.—G., I. 134.2; IV. 50.11; etc.—Gr., I. 2.7; V. 45.11; VII. 1.10; VIII. 42.3; X. 74.3; etc.—W., I. 12.2 (worship); III. 54.17.—Grf., III. 62.10; V. 47.6; VII. 40.9; etc.

Further notes on the third hymn :—

Metre.—2, *Nicṛd gāyatrī*; 4, 11, *pipilikāmadhyā* *nicṛd gāyatrī*; 1, 3, 5—10, 12 *gāyatrī*.*

Tune *Ṣadja* (one of the seven primary notes of music; the first or according to others, the fourth of the series. It is so called as it is supposed to be produced by six organs, namely, the tongue, teeth, palate, nose, throat and chest. It is referred to the *svarita* or circumflex accent and is compared with the note of a peafowl).

The hymn is included in the second literary period (the first being the earliest) of Arnold (Kühn's Zeitschrift, Vol. 34, 297).

**Gāyatrī* consists of 24 syllables, arranged in three *padas* of eight syllables (*tripadā* as here) or four *padas* of six syllables each. *Nicṛd gāyatrī* is a defective one, here 10+6+8 syllables. *Pipilikāmadhyā* consists of three *pādas*, viz., 8+7+8.

1. *Sautrāmaṇi* is a sacrifice in honour of Indra and is the sixth form of the *Haviryajña* consisting of offerings of simple oblation, as clarified butter, cakes, etc. The seven forms of the *Haviryajña* are as follows; (1) *Agnyādheya*, the placing of fire on the sacrificial fire-place. (2) *Agnihotra*, oblation to Fire chiefly of oil, milk, sour gruel, etc. (3) *Darśapūrṇamāsa*, ceremonies of the new and fullmoon days. (4) *Cāturmāṣyāni*, three sacrifices performed at the beginning of the three seasons of four months each. (5) *Paśubandha*, offering of an animal sacrifice. (6) *Sautrāmaṇi*. (7) *Pākayajña*, offering of cooked food. For *Sautrāmaṇi*, See Hillebr. Ritual Literature, p. 159; Śāṅkara Jātāḥāṇvati Maṇi Collection, pp. 153—180.

2. For *Mahāvrata*, See Śāṅkh. Ar. and AA, both edited by Keith.

Praise (Laudation).—Gr., VIII. 66.8—W., II. 2.9 ; III. 34.2 ; III. 62.8.—Grf., I. 61.2 (Laudation) ; VI. 52.16.

Mind (Geist, Sinn).—Gr., I. 2.6. (mindfulness) ; I. 3.2 ; IX. 26.1 ; IX. 110.7 ; IX. 112.1 ; X. 101.9 ; IX. 67.27 (religious mind) ; X. 150.3 (joyful mind).—Lud., X. 42.3 ; X. 101.9 ; etc.—W., VIII. 93.17 ; X. 176.2.

Thought (Denken, Gedanken).—S. (dhyātavya—to be thought of), II. 38.10 ; X. 100.3.—G., I. 95.8 ; II. 21.5 ; III. 62.10 ; etc.—Lud., I. 3.12 ; II. 40.6 ; IV. 50.11 ; VI. 53.4 ; etc.—Gr., I. 94.3 ; V. 4.5 ; VI. 53.4 ; etc.

Wisdom, prudence, understanding, intellect, (Sans. prajñā, buddhi. Germ. Weisheit, Einsicht).—L., I. 14.2.—G., I. 95.8 ; etc.—Gr., X. 11.4 ; etc.—Lud., I. 42.2 ; X. 53.6 ; etc.—W., I. 34.5 ; VII. 79.5 ; VIII. 40.9 ; etc.—Grf., I. 95.8 ; VIII. 42.11 ; X. 42.3.

Diligence (Germ. Fleiss).—Gr., IX. 15.1.

Desire (Fr. Gra ; Germ. Wunsch).—L., I. 52.3 ; VI. 53.4 ; IX. 108.10.—G., I. 139.1.—Lud., 1.94.4.

Purpose (Germ. Absicht).—Lud., I. 2.7 ; V. 45.6 ; VIII. 6.43 ; X. 172.2.—Grf., V. 45.6.

Devotion (Germ. Andacht).—Gr., I. 112.2 ; V. 41.5 ; VII. 10.1 ; IX. 86.12 ; etc.—W., I. 144.1 ; VI. 14.1 ; etc.—Grf., II. 11.12 ; VII. 36.7 ; etc.—L., I. 134.2. Generosity (Fr. liberalité).

Hymn, poem (Dichtung), song (Lied).—L., III 12.1 ; V. 47.6 ; X. 101.2 ; etc.—G., I. 185.8 ; III. 39.2 ; etc.—Gr., I. 134.2 ; III. 39.2 ; IV. 41.8 ; etc.—Lud., II. 2.9 ; VIII. 80.7 ; etc.—W., I. 102.1 ; VI. 22.7 ; VIII. 95.5 ; etc.—Grf., I. 185.8 ; III. 39.2 ; II. 21.5 ; etc.

Work (rite, libation), act, art (Germ. Werk, Kunst ; Fr. Ouvre). S. in many verses ; sometimes specified as prayer work (I. 185.8 ; II. 2.9 ; etc.), ritual work (I. 90.5 ; I. 94.4), work in conducting war (VII. 27.1), holy ceremonial work, specifically, offering (III. 60.2) ; and so forth.—L., VI. 62.3 ; VIII. 63.1 ; IX. 19.2 ; IX. 47.4 ; X. 143.3 ; etc.—Gr., VI. I. 66.14 ; VIII. 63.1 (mutual work) ; IX. 86.17 (devotional work) ; IX. 97.2 (pious work) ; IX. 91.1 (art), IX. 99.2 ; etc.—Lud., VII. 36.8 ; etc.—W., I. 80.16 ; IX. 112.1 etc. ; specifically, rite, I. 90.5 ; I. 94.3 ; III. 62.10 ; VIII. 3.12 ; pious work, II. 28.5 ; VII. 94.2 ; IX. 7.19 ; etc. ; act of worship, I. 112.2 ; religious duty, I. 117.23, etc. ; offering, VIII. 46.11.—Grf., rite, I. 2.7 ; I. 8.16 ; libation, I. 109.1.

Power (Germ. Macht, Kraft).—G. III. 27.6 (incantation power).—Gr., I. 159.1 ; III. 6.2 ; IX. 76.3.

Fingers, hand (as agents in work).—L., IX. 26.4 (work of the hand).—S., IX. 26.1 ; IX. 44.2 ; IX. 91.1.—W., IX. 64.16 ; IX. 26.1 ; etc.—Grf., IX. 26.1.

Plan, design, contrivance (Germ. Erfindung).—G., III. 60.2 (inventive genius).—Gr., X. 139.5.—Lud., III. 5.6.—W., X. 133.3 (design).

Splendour (Fr. magnificence).—L., X. 172.2.

Person.—S., III. 34.5.

Sage.—Grf., IX. 47.4 ; IX. 94.1.—L., II. 38.10.

Singer.—G., VI. 49.7.—Grf., VI. 49.7

Worshipper.—W., VI. 62.3 ; IX. 97.4 ; etc.—Grf., IX. 86.17 ; etc.

Offerer.—Grf., VI. 62.3.

Sacrificer.—Grf., IX. 99.2.

Protector, sustainer.—S., IX. 86.7 ; X. 67.1 ; etc. ; specifically, sustainer of work, I.67.2 ; sustainer of intelligence, 1.72.2.

Flame of fire.—S., V. 41.5.—L., I. 94.4.

Goddess of wisdom.—Roth (Dic.), Gr. (Dic.), G. (Glossar).

Prayer or devotion seems to be appropriate here.

İṣita [1/ iş, to go, to send + kta, with *i* inserted after the stem. Cf, Sans. işiras, swift, işyati, set in motion, sends ; Greek ieros. The Indogerm. form seems to be ihero, ihero]. In Nir. (VIII. 8), it means 'incited.' The word is used here in the sense of invited (S.), sent (S., V., VM.), appealed (L.), hastened (Lud.), incited (G.), excited (Gr.), moved (K. M. Banerjea, Rosen, V.), provoked (Benfey), apprehended (W.) and urged (Grf). Elsewhere it is used in the following meanings :—

Sent.—S., III. 4.3 ; III 32.4,16 ; III 60.5 ; IX. 37.6 ; X. 91.7 ; etc.—L., I. 182.6, III. 32.4 ; X. 108.3.—Gr. (Germ. entsenden, to dispatch) III. 3.2 ; III. 4.3 ; VII. 3.42 ; X. 11.4 ; X. 165.1 ; (Germ aussenden, to send out), IX. 37.6.—Lud., I. 182.6, III. 33.11 (aussenden) ;—W., III. 11.4 ; IX. 77.2 ; IX. 88.3 ; X. 165.1, 2 ; etc.—Grf., III. 3.2, (sent forward) ; VI. 11.1 ; X. 165.1.2 ; etc.

Presented.—Gr., X. 98.10 (Schenk).

Gone over.—L., IX. 77.2.

Discharged.—Gr., IX. 77.2.

Hastened, sped.—Gr., III. 32.4, 16 ; III. 33.11 ; X. 110.9.—Lud., I. 3.5 ; VII. 33.13 ; X. 91.7, X. 108.2.—W., X. 91.7 (quickly moving).—Grf., IX. 77.2 ; II. 38.5 ; VIII. 1.21.

Welcomed (Fr. accueillé).—L., III. 33.11.

Addressed.—W., III. 42.2. ?

Called (Germ. geheissen).—G., III. 3.2.

Invited.—L., III. 42.3.

Summoned.—W., III. 32.16.

Comforted.—Lud., VII. 39.1.

Moved.—Gr., X. 91.7.—Grf., III. 12.1.

Enticed.—Gr., III. 60.5.

Induced.—W., III. 12.1.

Urged, impelled.—S., I.3.2 ; VI. 5.6 ; X. 77.2 ; X. 11.4 ; etc.—G., III 32.4 (quickly) ; III. 33.11 ; III. 60.5.—Lud., III. 32.16 ; III. 60.5 ; etc.—W., III. 33.11 ; III. 62.12.—Grf., III. 4.3 ; III. 33.11 ; III. 60.5 ; X. 91.7 ; etc.

Excited, incited (Germ. angeregt, erregt).—L., III. 3.2 ; III. 12.1 (provoked) : X.91.7 ; etc.—G., III. 60.5.—Gr., VI. 5.6 ; X. 88.3 ; etc.—Lud., III. 32.4.—W., III. 60.5.—Grf., III. 32.4 ; III. 32.6 ; X. 98.10 (~~stimulated~~). Math Collection. Digitized by eGangotri

Animated.—W., III. 32.2.

Instigated.—W., III. 4.3 ; VI. 11. 1.

Inspired.—L., III. 62.12.—Lud., X. 88.3.—Grf., X. 88.3.

Adored, honoured.—Lud., VI. 5.6.—W., VI. 5.6.

Appealed, invoked, solicited.—L., III. 60.5, X. 110.5, X. 98.10 ; X. 110.3.—G., VI. 5.6 ; VI. 11.1 ; X. 88.3 ; X. 110.3.—Lud. III. 32.4.—W., X. 98.10 ; X. 110.3.—Grf., X. 110.3 ; VII. 39.1.

Appointed.—W., X. 108.2.—Grf., X. 108.2.

The suitable meaning here seems to be 'moved', used figuratively.

Vipra-jūta [An Instr. Tatpuruṣa compound].

Vipra [*v*/vap, sow, scatter, weave + ran; va changed to vi, Uṇ. II. 29; or *v*/vip, incite inspire + ran ; or vi, before, + *v*/prā, fill, complete. Greek equivalent 'logais' (Geldner)]. In Nir. (III. 19) it occurs in the list of 24 words signifying 'intelligent' or 'prudent'. The word is used here in the following senses :—Intelligent (Sk., S.), wise (W., Banerjea), prudent (Rosen), learned (V.), Sage (L.), priest (Benfey., Gr., VM., Rgh.), one mighty in speech (Redege-waltigen, G.), Singer (Grf.) and brahmanic singer (Lud.). The word is used in several senses in the different passages of the R̄gveda, as shown below :—

Intelligent (Sans. *medhāvin*).—S., in most passages.—W., VII. 87.4 ; VI. 68.3.

Sage, wise, sapient.—S. (Sans. *jñāni*, *prājña*), I. 51.1 ; IV. 19.10 ; VI. 35.5.—L., I. 14.2 ; II. 36.4 ; VI. 38.5 ; etc.—Gr., I. 14.2 ; V. 51.3 ; VIII. 44.10 ; etc.—Lud.; V. 31.7 ; VI 51.2.—W., I. 150.3 ; IV. 19.10 ; VI. 38.5 ; etc.—Grf., IV. 19.10 ; VIII. 72.5 ; X. 87.24 ; etc..

Skilled in work, skilled in rite.—S., III. 29.7.—W., III. 33.7 ; VIII. 61.9.

Skilled in speech, eloquent speaker.—G., all the passages (in the first four Maṇḍalas).

Imparter of knowledge.—S., I. 14.9 ; X. 67.2.

Singer.—Gr., V. 58.2 ; VIII. 11.7 ; VIII. 19.2.—Lud. (singer, brahmanic singer, holy singer), IV. 3.16 ; IV. 29.4 ; V. 58.2 ; VI. 7.3; etc. ; Grf., III. 5.3 ; IV. 8.8 ; VI. 7.3 (bard); etc.

Priest.—S., I. 17.2.—L., III. 14.5 ; IV. 7.3 ; VII. 68.4.—Gr., III. 2.13 ; V. 1.7—W., VIII. 44. 21.—Griff., III. 145 ; VII. 68.4.

Worshipper (Sans. *hotar*).—S., I. 58.2—W. III. 8.5 ; V. 2.11 ; VII. 68.4 ; etc.

Sacrificer, prayer (one who prays), eulogist.—S., I.119.7.

Fulfiller (of ceremonial works).—S., V. 41.6 ; IX. 13.2 ; X. 61.6.

Pleasing, giver of delight.—S., V. 43.1 ; IX. 18.2.

Courageous, sagacious.—L., VI. 35.5.—W., III. 5.1 ; VIII. 19.17.

Pious.—W., VI 10.3 ; VII. 58.4.

Brāhmaṇa.—S., III. 33.4 ; I. 127.1.—Lud., I. 150.3 ; V. 57.3 ; VIII. 19.17 ; etc.

The appropriate meaning here seems to be prudent or intelligent.

Jūta [*v*/ju, go, speed + kta ; no change of the stem, Pāṇ. VII.2.11. Cf. Zend. zu].

The verb means (1) go, (2) tie and (3) send, placate. Digitized by Genoptri. Jūta means

sent or hastened (S., V., Gr., Rosen, Benfey), invoked (L.), urged (Grf.), moved (V.), appreciated (W.) and gone towards (Sk.).

Sutāvataḥ, adj. qualifying vāghataḥ [The Samhitā word for sutā-vataḥ, RP¹ IX. 7. (554)].

Suta [1/ su, press out, + kta. Cf. Lit., Byvas, sap. Old High German (ahd), son, sap, Goth., sum-s]. The verb su occurring as śuñ in the Dhātūpāṭha (Zend,hu) means press out or squeeze out. As an adj. it means 'pressed out or squeezed out and secondarily as a noun, the juice of the somaplant pressed out (Sāyaṇa, Roth, G., Gr., V.). But Rosen, Wilson, Griffith and Langlois make libation. Benfey renders it one pressed out. Ludwig simply makes it soma. It has been used in other hymns in the following senses:—

Pressed or pressed out.—S. ('abhiśuta'), in nearly all the hymns.—G. (in nearly all the hymns).—Gr., I. 47.1 ; II. 36.5 ; V. 40.2 ; IX. 20.5 ; etc.—Lud., I. 137.3 ; II. 41.4 ; VI. 40.1 : etc. (in most of the hymns).—L., V. 51.4 ; IX. 31.1 ; etc. (in a few cases).—W., I. 47.1 ; III. 44.1 ; VII. 24.2 ; etc.—Grf., I. 104.9 ; II. 36.5 ; X. 3.9 ; etc. (in many places).

Poured out, poured forth.—L., VI. 29.4 ; VI. 40.1 ; IX. 1.1 ; etc.—Lud. (made to flow), IX. 1.1 ; IX. 34.2.—W., II. 8.4 ; III. 35.7; VI. 44.1; etc.—Grf., I. 177.3 ; IX. 34.2 ; IX. 38.6 ; etc.

Effused.—W. (in most of the hymns).—Gr., VI. 29.4 ; VII. 24.2 ; IX. 3.10 ; etc.

Shed.—Gr., II. 41.4 ; VII. 17.2 ; etc.

Made to flow, running, trickling.—L., IX. 28.2 ; IX. 51.5 ; IX. 44.3 ; etc.—Lud., IX. 34.2 ; IX. 3.9 ; etc.

Extracted, strained, distilled (not in a strict sense).—L., I. 137.3 ; IX. 75.4 ; IX. 80.4 ; etc. —Gr., I. 104.9 ; VI. 41.4 ; VIII. 2.2.

Purified, clarified.—L., IX. 27.3 ; IX. 39.3 ; IX. 68.9 ; IX. 75.4 ; IX. 80.4 ; etc.

Prepared.—L., I. 104.9.—W., I. 104.9.

Murmuring.—L., IX. 38.6.

The word has also been used substantively :—

Soma, soma juice, juice.—L., V. 40.2 ; VI. 41.4 ; VIII. 17.12 ; etc.—Gr., I. 80.2 ; II. 11.11 ; II. 18.14 ; etc.—Lud., I. 47.3.6 ; IX. 27.3 ; etc.—W., I. 80.2 ; I. 80.4 ; etc.—Grf., II. 11.11 ; II. 18.4 ; IX. 39.3 ; etc.

Libation, offering.—L., I. 47.1 ; II. 11.11 ; II. 36.5 ; etc, —W., II. 14.4 ; VIII. 17.12 ; etc, —Grf., I. 86.4 ; etc.

The best rendering seems to be 'prepared'. The word sutāvataḥ may be thus rendered as 'of one provided with prepared soma'.

Upa [Prep. Cf. Lat., sub. Goth., uf. Greek, upo. Zend, upa], near, nearby.

Brahmāṇi [acc. plur. of Brahma = $\nu/brah$, strengthen, grow (Roth); or $\nu/brah$, grow, + manin (Monier-Williams); or Brnha + man (Śabdakalpadruma)]. In Nigh. (2.7) it occurs in the list of words, as synonyms of 'food' (anna) and in the list of synonyms of 'riches, wealth' (2.10),

The word 'brahmāṇi' is used here in the sense of prayers (S., W., Gr., V., VM.), holy speeches (L.), edifying words (G.), sayings (Gr.) and brahma (left as it is, Lud.). Gr. makes it 'force of inspiration', 'exaltation of mind' in his dictionary and G. makes 'wisdom' in his glossary,

The word is used elsewhere in the following meanings :—

Word, parole, sacred word, edifying word.—L., I. 3.6.—G., I. 3.6; I. 61.1; I. 105.14; etc.

Speech, language, edifying speech, sacred speech.—G., I. 80.16; I. 165.4; IV. 3.15; etc.—Gr., I. 63.9; I. 165.2, 14; etc.

Benediction, Segenswort (Germ.).—G., II. 5.3; II. 34.6.

Devotion.—Grf., I. 177.4.—V. 74.3; VIII. 62.4.

Sentiment, feeling.—L., II. 34.6.

Prayer, stotra (Sans.).—S., I. 52.7; V. 31.10; VII. 43.1 (many times).—L., I. 52.7; I. 61.1; V. 74.3; etc.—Gr., I. 61.1; II. 34.6; VII. 29.2; etc.—W., I. 61.16; II. 5.3; VII. 10; etc.—Grf., I. 80.16; III. 51.6; VII. 70.5; etc. (many times).

Homage, honour.—L., I. 165.2; VII. 18.4.

Adoration.—W., X. 104.6.

Praise.—W., I. 63.9; V. 31.10; VI. 40.4; etc.—Grf., VII. 72.3. 4; VIII. 90.1; etc.

Hymn.—L., I. 163.9.—W., I. 52.7; IV. 3.15.—Grf., I. 52.7; VII. 22.9.

Song, chant, Lied (Germ.).—L., I. 177.4; IV. 3.15.—Gr., VII. 43.1; VII. 70.6; etc.

Mantra.—S., I. 177.4; IV. 3.15; VI. 2.6; etc.

Offering (poetic offering, pious offering), libation, oblation.—L., I. 61.16; III. 51.6; VII. 36.7 (pious offering); VII. 84.3; X. 89.16; etc.—W. (oblation), I. 80.16; I. 165.2.

Work, sacred work.—S., I. 164.14; VI. 72.3; X. 104.6; etc.—L., VII. 43.1; VII. 61.2.

Rite, sacred rite, ceremony.—L., I. 165.4; V. 31.10; VII. 104.6; etc.—W., II. 61.1; I. 165.14; VII. 62.4; etc.

Food, anna (Sans.).—S., I. 61.1; II. 34.6; VII. 1.20; I. 80.60 (havis).—W., I. 61.7; VII. 1.20.25.—Grf., I. 61.1.

Brahma, Brahma song.—Lud. (nearly in all the passages).

'Prayer' or 'invocation' seems to be the suitable meaning here.

Vāghataḥ (gen. sg. of vāghat). [Vāghat is derived from $\nu/vaha$, carry; cf. vāgha, vehicle, from vāgh. Celt. vozu, vehicle. Greek, ozos, vehicle. Lat, Vagire, pray, rtvij (one of the four priests helping in a sacrifice). The word vāghat is used here in the sense of the priest (S., and other Sans. commentators—rtvij; L., G.,

Lud., Rosen. W.,) offerer or worshipper (G., Benfey, V.). Elsewhere the word is used in the following meanings :

Priest, *ṛtvij* (Sans.)—S., I. 58.7 ; I. 88.6 ; I. 110.4. VIII. 78.4.—L., I. 58.7 ; III. 3.4 ; III. 37.2 ; etc.—G., III. 2.1 ; I. 40.4 ; IV. 2.13 ; etc.—Gr., I. 58.7 ; III. 2.1.—Lud. (in almost all the passages).—Roth (Dictionary).—W., III. 2.1 ; III. 3.4, 8 ; etc.—Grf. (most of the hymns).

Offerer, worshipper, *yajamat* (Sans.).—S., IV. 2.13 ; VII. 32.1.—L., I. 40.4 ; I. 58.7 ; etc.—G., X. 33.4. (main offerer).—Roth (Dic.).—W., VII. 32.1 ; X. 62.2 ; IV. 2.14 ; etc.—Grf., VII. 32.1.

Singer, eulogist, *stotar* (Sans.).—S., III. 37.2.—Gr., III. 37.2 ; VII. 32.1 ; X. 62.7 ; etc.—G., I. 88.6 ; I. 110.4 ; III. 60.4 ; etc.—W., X. 62.7.—Grf., II. 88.6 ; III. 37.2.

Wise.—L., III. 3.4 ; IV. 2.13 ; X. 33.4 ; etc.—Gr., VIII. 5.16.

Carrier, bringer (evidently, of sacrificial ceremonies).—S., III. 60.4 ; VI. 16.13 ; VIII. 5.16 ; X. 62.7.

Bestower.—W., III. 60.4.

Pious, generous.—L., VIII. 78.4 ; Gr., III. 60.4 ; VIII. 78.4.

Worker.—L., III. 7.4.

The idea of the present *ṛk* is this :—

(1) Indra ! moved by our devotion (or devotional work) and hastened by our praise, come to the ceremonial work of the institutor of the sacrifice, who has pressed-out soma (for thee).

Further notes on Indra. Indra is referred to in the Avesta (Vendidād, V. 10.9 ; V. 19.43) as a demon. The term *Vṛtrahan*, the vedic epithet of Indra, occurs in the Avesta as *Verethraghna*, which merely designates 'the God of Victory' and is unconnected with Indra or the thunderstorm myth (Macdonell's *Vedic Mythology*, p. 66). Thus the Avestan *Verethraghna* seems to be a different deity from Indra. Rajwade (Proc. and Trans. of the first Oriental conference, Poona, 1922, p.13) probably rightly regards *Aingra Mainya* (an adversary to Ahura Mazda) as representing Indra of the Vedic seer.

The views of the Vedic scholars on the physical nature of Indra. Perry (Journ. Amer. Oriental Soc., XI. 2) takes him as the God of heaven and as the thundergod. Bloomfield (J. A. O. S., XV; 1891, 143) also considers him a thunder god. Ludwig (Tr., III, p. 319) connects him with 'the lights of the heaven'. Oldenberg (Religion d. Veda, p. 134) holds him to be the thunder god and he thinks that Indra is to be traced to the pre-vedic period. Macdonell (*Vedic Mythology*, p. 54) regards him 'primarily the thundergod, and secondarily the god of battle'. Griswold (Religion of the *Rgveda*, pp. 177—208) takes him to be the warrior-god. Schroeder (Herakles and Indra, 1914, 20) also thinks him to be the thundergod, the old gigantic thundergod, as well as the champion of the sun. Hopkins (Religions of India, p. 91) throws doubts on all these views. Max Müller (Chips, IV, 1895, p. 396 ; Contributions to the science of Mythology I, 115, 141, 144) regards Indra as the chief solar deity of India and giver of rain. Hillebrandt (Ved. Mytol., II, 1929, p. 140) takes him to be the thundergod, although he also thinks him

to be the sun-god (Lieder, p. 40). Plunket (Ancient Calenders and Constellations, p. 115) has set forth the idea that Indra is the god of the summer solstice—a view which seems to be highly probable (J A S B,¹ n. s., XXXVIII, 1932, p. 40). Rele (Vedic Gods, 1931, 104) considers Indra, from the biological point of view, as the outer layer of the brain and spinal cord. This is a highly improbable hypothesis. My own view is that Indra is the presiding deity of the summer solstice (or is the sun of the summer solstice) with all its attending meteorological phenomena continued to the time of the autumnal equinox.

Notes on accent. *Indra*, being in voc., is acute on *i* (Pāṇ. VI. 1. 198). *ऋ*, being a *nipāta* (Pāṇ. 1.4.58) is acute-accented (Phīṭ. 82). *Yahi*, being a finite verb, is unaccented (Pāṇ. VI. 1.28). In the *samhitā*, *ya*, following an acute accent, becomes circumflex (Pāṇ. V. 4.66). *Dhiyā* is acute on the last syllable. *Dhi* is acute-accented (Pāṇ. VI. 1.162; III. 1.3); *dhiyā*, owing to expansion of *ya* of the root *dhyai* and due to the case-ending beginning with a consonant is unaccented on the last syllable (cf. Pāṇ. VI. 1.174); but it becomes acute (Pāṇ. VIII. 2.5). *Isita*, *jūta* and *suta* are all acute on the last syllables (III. 1.3). *Viprajīta* is acute on the first syllable; *vipra* is unaccented on the last syllable, owing to loss of the affix-vowel. In *viprajīta* all the other syllables are unaccented (Pāṇ. VII. 2. 2; VII. 2.144). *Pra* in the *Samhitā*, becomes circumflex as it follows an acute accent (Pāṇ. VIII. 4.66). *Va* in *sūtāvataḥ* is circumflex (Pāṇ. VIII. 4.66). *Upa* is acute on the first syllable (Phīṭ. 81); *a* becomes circumflex, as before. *Brahmāṇi* is always acute on the first syllable, being the verb-vowel (Pāṇ. VI. 1.162); *a* becomes circumflex, as before; *na* is *pracaya* [RP. III. 11 (205)]. *Vāghataḥ* has *gha* with an acute accent (Pāṇ. VI. 1.162); *ta* is circumflex.

Philosophical significance. Indra as the bestower of wealth to the sages in the form of plentiful harvest by pouring down rain, is also the fulfiller of the worshipper's desire (Jayatīrtha). The Soma is mind and its preparation is desire on the part of the worshipper (Rāghavānanda). *Yajña* is both devotion in mind and prayer in speech. The worshipper, desirous of emancipation is praying to the fulfiller of desire. The grace of God can only be obtained by devotion, pure mind and perfect knowledge (Dayānanda).

6. *Indrā yāhi tūtujāna upa brahmāṇi harivāḥ,*
 Sute dadhiṣva naścanāḥ.

Quoted in AV XX 84.3; SV 498 (II. 4.2.5.3); VS. 2. 89; AA I. I. 4.9.—Repeated from X. 104.6, thus secondary to the latter verse (Bloomfield, Repetitions, p. 31).

Indra (Indra), come (āyāhi), making haste (tūtujānah) with Haris [tawny steeds] (harivāḥ), to (upa) the prayers (brahmāṇi), accept (dadhiṣva) our (nāḥ) food (canāḥ) in this libation (sure).

Notes on words.

Tūtujānah [V tuji (tuj), urge, reduplicated by liṭ (perfect) tense + kānac (Pāṇ. III. 2. 206), with lengthening of the first tū (Pāṇ. VI. 1.7)]. In Nigh. (II. 15), it is

included in the list of 26 synonyms of the word 'swift' (kṣipra). In Dhātupāṭha, the verb tuj has several meanings ; injure, support, exert influence or strength, dwell, shine. The various senses of the verb tuj is thus given in G.'s Glossary : penetrate, I. 34.17), be startled, urge (I. 131.2 ; I. 143.6), pour out (IX. 15.3 ; IX. 79.5 ; etc.), transmit (III. 1.16), give liberally, come (III. 39.8), make the most of it (IX. 87.6 ; VIII. 4.15). In Gr.'s Dic. it is thus rendered : move ardently (urged by force), be eager (figuratively), try eagerly (fig.), shift ardently, throw, incite (fig.), demand, squirt out, take up. The word tūtujānah is rendered urged, impetuous, speedy, brisk in G.'s glossary. It is here used in the senses of hasty (S., Sk., Grf.), speedy (VM., Rgh.), impressed (L.), hastening (G., Gr.), exerting (Lud.), 'fleet' (W.), exerted (Benfey), hastened (Rosen). Elsewhere. the words tūtujāna, tūtujanah, tūtujāna and tūtujī are used thus :

Sped, fleet, quick of movement, hasty, hastening, hastened.—S., I. 192.1.—L., I. 61.12 ; VI. 29.5 ; VI. 37.5 ; etc.—W., VI. 29.5 ; VIII. 13.11 ; X. 44.1 ; etc.—Grf., VIII., 13.11.

Exerting.—Lud., 1.3, 6 ; VI. 29.5 ; X. 44.1.

Urging.—Lud., VII. 84.5.

Pushing.—Lud., IV. 32.2.

Prompt.—L., X. 44.1.—W., I. 129.1.

Active, strong.—L., IV. 32.2.—Lud., I. 61.12 ; VII. 67.6 ; VII. 84.5.

Here the word seems to have been used in the sense of swift going, as indicated by the mention of his steeds.

Brahmāṇi. See last verse. The word is here used in the sense of prayers (S., Rosen, V., Benfey, W., Grf., VM., Rgh.), paroles (L.), edifying words (C.), speech (Gr.) and brahma (Lud.). Geldner in (Glossary) nicely depicts the idea of brahma in the following words : mysterious power, mantra (spell), sacred invocations, high wisdom (force of mantra and uttered words) and holy speech and writing. Gr. (Dic.) thus gives the possible significances of the word : exaltation of the mind, pious inspiration, uttered prayer, pious effusion of the heart, power of inspiration. He points out the exalted separation of the position of the priest from that of a king.

Harivāḥ [Hari + maṭup ; m is changed to v (Pāṇ. VIII. 2.15), num appears, (Pāṇ. VII. 1.70) and, due to this, t disappears (Pāṇ. VIII. 2.23 ; lastly, n becomes ru (Pāṇ. VIII. 3.1). Cf. Zend, zairi. Lat., aurum]. In Nigh. (I.18) it occurs as Indra's horses in the list of steeds of the various deities ; it also occurs in II. 3 as a synonym of 'man'. G. (Glossary) makes it 'possessed of the horse'. Gr. (Dic.) gives it 'having a gold coloured horse'. He thinks it related to the golden Soma. The word is here used in the sense of 'possessed of horse', (S., VM.), 'provided with the horse named Hari' (Sk., Rgh.), 'borne on two blue horses' (L.), 'lord of horse' (G.), 'with the chestnut i. e. chestnut horse' (Gr), 'possessed of bay, fulvous or tawny horse' (Lud., Rosen, VM., Grf., Benfey). It has been thus used elsewhere ;

Possessed of horse.—S., III. 51.6 ; VI. 22.7 ; VI. 31.2 ; etc.

Possessed of horse, named Hari.—S., 1.33.5 ; VI. 41.3 ; VIII, 24.3 ; etc.

Possessed of two haris (horses).—S., I.167.1 ; V. 36.2 ; VI. 44.10 ; VIII. 53.8 ; etc.

Possessed of tawny or bay horses.—Gr., IV.1621; etc.—Lud. IV. 16.21; IV. 19.9; etc.
Carried by blue horses.—S., III. 30.5 ; I. 47.4 ;—L. (almost all the passages).

Lord or master of bay or tawny steeds.—G. (all the verses up to Mandala IV).—
Gr., IV. 16.21 ; IV. 19.9 ; V. 36.2 ; etc.—Lud., I. 165.3 ; I. 33.5 ; III. 30.2 ; etc.—W., III. 30.2 ; etc.—Grf. (many times).

Possessed of thunderbolt.—S., VIII. 40.9.

Bringing the bright light.—Lud., V. 31.2.

The simple rendering is 'possessed of bay steeds'. Evidently, the original idea of hari was the sun's rays, Indra being considered as the giver of the sun's light.

Sute [Loc. sg. of *suta*]. See *Sutāvataḥ* (last verse). Sute in the present *ṛk* means 'to rites connected with pressed soma' (S.), 'to the soma', (G., Gr., VM.), 'to the libation' (L., W.), 'to the juice' (Lud.), 'to the drink' (Benfey).

Dadhiṣva [*dhā* + *thās* (of imperative) ; *thās* is changed to *se*, (Pāṇ. III. 4.80) ; *e* is replaced by *v* (Pāṇ. III. 4.91) ; next affixed with *śap* (a), (Pāṇ. III. 4.117 ; III. 1.68) ; lastly, there is reduplication of the root (Pāṇ. VI. 1.10), augment of *it* (Pāṇ. VII. 2.35) and elision of *ā* (Pāṇ. VI. 4.64). The verb *dhā* is an Indo-germanic word. Cf. Zend, *dā*. Greek, *thegeu*, *thaseg*. Lit., *dedu*. Slav. *dezda*, *ded-ja*. Old Saxon, *du-an*. Anglo-saxon, *do-n* ; Old High German, *tu-an* ; Eng. to do]. In the *Dhātupāṭha* of Pāṇini, the verb *dhā* means hold, keep, support, sustain, give, bestow.

The verb *dhā*, according to G. (glossary), has been used in the following senses :

(a) (1) place, lay (V. 58.7 ; V. 83.1) ; (2) place in, fit to (X. 138.6 ; III. 6.6 ; VII. 24. 56) ; (3) put down, set down (X. 18.4) ; (4) put oneself in (VII. 95.5) ; (5) deliver up (I.50.12 ; X. 95. 1) ; (6) lay in, deliver, rouse, lend (power) (IV. 24.7 ; I. 64.14 ; II. 53.18 ; V. 31.13 ; X. 83.4 ; III. 18.4 ; etc) ; (7) grant, settle (VIII. 100.2 ; II. 38.7) ; (8) bring in, provide, yield, offer, allot, confer, give, present (I. 116.19 ; IX. 96.12 ; IV. 51.11 ; III. 26.3 ; IV. 33.10,11 ; I. 35.8 ; IV. 15.3 ; IX. 3.6 ; I. 89.6 ; I. 116.8 ; III. 30.7 ; VII. 98.7 ; X. 42.7 ; etc) ; (9) occasion, dedicate, ordain (I.4.5 ; VIII. 70.7 ; VIII. 96.10 ; X. 42.6 ; etc.).

(b) (1) make, effect, create, prepare, hold (X. 109.4 ; X. 129.7 ; III. 55.10 ; III. 30.1 ; VIII. 96.16) ; support, maintain (II. 35.12) ; do, accomplish (I. 158.2 ; III. 30.3 ; V. 34.1) ; perpetrate (II. 12.10) ; conclude (X. 108.3) ; (2) place in, close (with two accus.) (VII. 11.4 ; X. 52.3) ; (3) *passive*, be placed in (IV. 7.1) ; been (V. 56.7) ; (4) (with inf.) give to, part with (III. 30.14 ; III. 31.13) ; allow (III. 31.19).

(c) (1) take away, carry, hold in (I. 64.10 ; I. 82.6 ; etc) ; (2) provide oneself, put to, accept, acquire, receive, have (VII. 98.2 ; I. 35.4 ; III. 62.10 ; III. 18.5 ; etc) ; (3) carry, bear (the foetus) (IV. 7.9 ; X. 82.5 ; etc).

Gr. (Dic.) shows its use in the following manner :

(a) (1) convey to, carry to, put down, lay down (simply or figuratively) ; (2) step

into ; (3) lay into, place into ; (4) harness (to the pole) ; (5) direct ; (6) instal, set in ; (7) set upon ; (8) set upright, console (fig.) ; (9) set out ; (10) place ; (11) transpose to, give, etc. (12) offer ; (13) allow to arrive at, misplace ; (14) figure-place in the situation ; (15) place in alarm (in one case) ; (16) allow ; (17) induce, think, believe, rely upon ; (21) put on, bestow upon ; (22) place in, make (with double accusatives) ; (23) dispose, settle ; (24) bring to a situation, create, make ; (25) effect, provoke, excite ; (26) take (in hand, arm), conceive (fig.) ; (27) put on (dress) ; (28) receive, offer ; (29) conceive (embryo) ; (30) take up (a position) ; (31) obtain, maintain (power, kingship, etc) ; (32) take up ; (33) perform, undertake ; (34) obtain (a property) ; (35) (with okas, canas, as acc.), pleasure to accept ; (37) grant, give (with canas, as acc.).

(b) Causative : make think. (c) Desiderative : (1) desire to lend, give ; (2) desire to offer ; (3) make to present ; (4) strive after, attempt to gain ; (5) to gain or inclined to make, to gain ; (6) make to receive ; (7) make to seat.

The word dadhiṣva is used here in the sense of 'accept' (S., VM., W., Rgh.), 'receive' (L.), 'find pleasure in' (G.), 'refresh' (Gr.), 'be pleased to turn to' (Lud.), 'be pleased' (Benfey), 'hold in the belly, drink' (Sk.), 'give food' (VM.). The suitable meaning here seems to be 'accept'.

Nah (the alternative form of asmākam, the gen. or possessive pl. of asmad, according to Pāṇ. VIII. 1. 22. That nah is originally derived from some Indogermanic word is clearly shown by Lat. nos, we, and Fr. notre and nos, our.)

Canah [1/ cay, offer, perceive, + asum, Uṇ. IV. 199, with augment of nuṭ and elision of y (Pāṇ. VI. 1.66)]. In Nir, (VI. 16) canas is called food. In the present verse it is used in the sense of food (Fr. mets, dish of food, L., W.), food in the form of haviṣ (S.), food in the form of soma. (Sk., VM.), drink (Benfey), soma (G., Gr., V., Rgh.), juice (Lud.) and libation (Grf., Rosen). Elsewhere it is used in the following senses:

Food.—S., I. 107. 3 ; II. 35. 1 ; VIII. 32. 6 ; etc. (nearly in all the passages).—L. (Fr. mets, aliments), I. 26. 10 ; I. 107.3 ; VI. 10. 6 ; X. 116. 8.—W. (all the passages), cooked food.—Lud., X. 116. 8.

Libation, offering.—L, 11. 31. 6 ; VI. 4. 2 ; VII. 38. 2 ; etc.—G., 11. 31. 6.—Gr., I. 26. 10 ; VI. 10. 16,—Lud., 11. 31. 6.

Laud, praise, praise-word, praise-song.—G., 11. 3.51.—Gr., VI. 4. 2 ; VIII. 19. 11 ; etc,—Lud., VII. 38. 3 ;

Speech, song, poem, poetic art.—Gr., II. 35. 1 ; VI. 49. 14 ; VII. 38. 3.—Lud., VI. 49. 14. ; VIII. 32. 6 ; VIII. 32. 6, 11.

Eloquence.—Lud., II. 35. 1.

Power.—Lud., I. 26. 10.

The word canas has always been used with the word dhā. G. (Gloss.) signifies the phrase as (1) be good to do, have pleasure to find in, (2) have pleasure to do. Gr. renders the word as 'pleasure, contentment, favour' ; with dhā, he signifies (1) enjoy yourself with (the offering, etc., etc), graciously

accept ; (2) grant or lend your favour. Persson (Indogerm. Wörforschung, p. 575, foot note 9) refers to *cunas* in a compound, giving the meaning pleasure, contentment. The corresponding Zend is *canah*, *cinah*, longing, demand.

The plain idea is 'let Indra come hastily with his steeds to our prayer to enjoy our offerings.' It should not be lost sight of that the actual idea of the composer of the verse may be the bright sunlight which Indra bestows on the earth through the sun ; in fact, in several passages (II. 30. 1 ; IV. 16. 1. ; VIII. 82. 4 ; X. 89. 2), Indra has been identified with the sun.

Notes on accents. *Tūtujānah* is acute on the first syllable (Pāṇ. VI. 1, 189) ; *tu* is circumflex (Pāṇ. VIII. 4. 66), as it follows an acute accent. The next syllables are *pracaya*. *Harivāḥ* has all the syllables unaccented as it is in a vocative case and does not stand in the beginning of a hemistich (Pāṇ. VIII. 1. 19). *Dudhīsvu* has all the syllables unaccented, as it is a finite verb and is not preceded by another similar verb (Pāṇ. VIII. 1. 28.). *Canāḥ* is acute on the first syllable and circumflex on the second.

Philosophical significance. Indra is the vital force in the body ; he presides over the bodily structures and functions and gives us nutrition, intelligence and waste (*Dayā-nanda*, *Lāhidi*). He is *harivāḥ*, that is, he removes all the worldly troubles (birth, death, etc.) of his devotees (Ā., Rgh.). He gives happiness or mental activity (Ā., Rgh.). Indra is invoked to hasten to the soma of his devotee so as to bestow happiness and activity of mind by removing his worldly troubles.

7. *Omāsaśarṣanidhṛto viśve devāḥ ā gata,*
Dāsvāṁśo dāśusāḥ sutam.

Quoted in VS 7.33 ; TS 1.14.16.1 ; MS 1.3.18. 37.1.2 ; KS 4.7 ; *b in KB 24.26.10 ; AA 1.1.4.11, 13 ; ŚB 4.3.1.27, b in AŚ 2.9.14 ; a in ŚŚ 7.10.14 and 10.9.16, b in ŚŚ 10.11.8 and 11.9.3 ; APŚ 12.28.4 ; MŚ 2.4.2.35 ; Nir. 12. 40.—Repeated, b in II. 41.13 (a) and VI. 52.7 (a).

Ritual application. The present passage is cited as a mantra in the *Abhijit*-rite (one day rite) of the soma sacrifice with the eighth and ninth ṛks. It is further cited by the *Adhvaryu* when he draws the soma-juice from the *drona-kalaśa* (a large wooden vessel for the soma) for the *Vaiśvadeva* cup, in the morning pressing-ceremony (that is, preparation of the soma juice) on the day of soma-feast in the *cāturmāsya* (four-monthly) sacrifice. According to, Durga (Nirukta's commentator) the ṛk is used in *prayuga graha* (in holding fore parts of the shaft of the chariot carrying soma).

Come (ā gata), *Viśvadevas* (Viśve devāḥ), protectors (omāsāḥ) and supporters of men (carṣanidhṛtāḥ) and bestowers [of rewards] (dāsvāṁśāḥ), to the libation (sutam) of the worshipper (dāśusāḥ).

Notes on words.

Omāsāḥ (vocative plural of *oma*). [*Oma* = 1/ av, protect, + man, = av + m, by the elision of *an* portion (both by Uṇ I. 142) = ā + ā (from change of both *a* and *v* by Pāṇ. VI. 4.20)]

*a, b, c, d refer to the four pādas of a verse in the Rgveda.

'One of the three sacrifices performed at the commencement of the three seasons of four months each, viz. *vaiśvadevam*, *varuṇa-praghāśāḥ* and *sakamedhnā*'

$+m=\bar{u}+m=O$ (from change of \bar{u} to o by *guṇa*) + m (= om). *Omāsaḥ* is the Nom. plural (same as voc. pl.) of *oma* by the augment of *asuk* (*as*), (Pān. VII. 1.50). *Oma* can be traced back to the Indo-germ. *auēi*, promote; through *av*, *oman* and *avestan* *av*, *aoman*. (Persson, p. 723)] It has been used in the sense of protecting or protector (S., Sk., Vkt., Lud., G., L., V., W., Grf.), helper (R., Benfey), associate or companion (Gr. Dic.), united (figuratively) (Gr.). Rgh. suggests the derivation, *ā* (wholly) + *u* (*ūrikṛta*, obtained) + *māḥ* (*pramāḥ*, knowledge by whom) = *omāḥ*, learned. The word *omāsaḥ* does not occur elsewhere.

Carṣaṇīḍhṛta, voc. pl. of *carṣaṇīḍhṛt* = *carṣaṇī* + *dhṛt* (upapada compound, i.e., a compound with the second member subordinate to the first. Pān. II. 2.19), *ṇi* becoming *ṇi* [R.P. VII. 1 (433)].

Carṣaṇī [kr̥ṣ, draw, plough + *ani*]. The word occurs in Nigh. II. 3. as one of the III. 25 synonyms of 'man'; in Nigh. 11, (Nir. V. 24), the words *vicarṣaṇi* and *viśvacarṣaṇi* occur with six other words signifying 'seeing'. The word is used here in the sense of 'man' (in all the comm. and translations) and 'people' or 'common folk' (G.). In G. (Glossar) it is rendered 'man', 'people', 'race', 'stock', 'tribe.. According to Gr. (Dic.) the word, derived from *car*, to wander, indicates, 'living being' in general and is used for 'man' (mankind) in a restricted sense. Used as an adjective, it has the significance of 'hastening' and further of 'activity' (briskness). He gives the following meanings: (1) adj. hastening, brisk, active; (2) pl. living being (both men and gods included); (3) pl. men; (4) with *pañca*, five tribes or stocks of men. As Monier-Williams (Dic.) indicates, the word has the idea of 'cultivator' or 'cultivating people' (as opposed to nomads); this seems to be the better interpretation. (See Pischel u. Geldner, *Ved. Stud.*, I. 128). The word has been thus used elsewhere:

Being.—L., VIII. 2.13; IX. 1.9.—W., IX. 101.9.

Living being.—Gr., V. 39.4; VI. 1.7; VII. 27.3; etc.

Man, mankind, mortal.—S. (most of the ṛks).—L., IV. 31.4; VI. 18.1; VIII. 64.4; etc.—Gr., III. 10.1; VI. 22.1; VI. 30.5; etc.—Lud. (nearly all the ṛks).—W., IV. 17.20; VIII. 96.20; X. 180.3; etc.—Grf. (most of the ṛks).

People, folk.—S. (*prajā*), III. 43.2; IV. 7.4; VI. 22.1; etc.—G. (nearly all the ṛks, *Māṇḍalas* 1-4).—Gr., III. 43.2; X. 9.5.—Lud., I. 7.9.—W., IV. 7.4.—Grf., X. 103.1; X. 180.3.

Generation.—L., VI. 1.8.—Gr., VII. 15.2.

Descendant (Fr. *enfant*)—L., IV. 8. 8; IV. 19. 35.

Stock of men, tribe.—S. (*Jana*), VII. 15. 2; IX. 101. 9.

Gr., III. 6. 5; V. 62. 2; IX. 101. 9; etc.

Every body (*Welt*).—Gr., I. 176. 2.

Good.—Gr., I. 7. 9.

Guiltless.—Gr., V. 83. 2.

Wise.—S., I. 176. 2; ²0; ^{16a2} Math Collection. Digitized by eGangotri

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Benevolent.—L., VIII. 9. 17 ; VIII. 23. 9 ; VIII. 96. 20 ; etc.

Innocent.—W., V. 82. 2.

Worshipper (Yajamat).—S., III. 6. 5.

One who sees all.—S., I. 86. 6.

Enemy.—S., VI. 46. 6.—W., VIII. 1. 2.

Soldier.—S., VIII. 68. 4.—W., VIII. 68. 4.

It may be noted that the word *carṣaṇi*, as derived from *kṛṣ*, 'plough', clearly indicates that in the R̄gvedic times, the Aryans were agricultural people. Gr.'s view does not appeal to us.

Dhṛt (v/dhr, to hold, to support, + kirp ; with the variation *dhṛik*). The verb *dhr* (*dhrñ*), according to *Dhātupāṭha*, means 'to hold'. It is used in the sense of 'to hold, to support, to possess, etc'. The word *dhṛt* signifies 'supporting, holding', etc.

Carsaṇidhṛt means 'defending, protecting or maintaining the people or mankind'.

Viśve devāsah (voc. pl. of *visva* and *deva*). *Yāska*, in *Nir.*, means 'all the gods' by *viśve devāḥ* and that they are 'rays of light'. *Viśva* is adj. to *deva* (*Durgāchāryya*). The two words together have been rendered as 'all gods' (*Lud.*, *G.*, *Gr.*), 'all gods' (*Benfey*, *SK.*, *VM.*). 'Universal Gods' (*W.*). Grf. leaves the name as it is. L. keeps *Viśve* as it is and renders *devāsah* as 'gods'. (See below for *Viśve devāḥ*).

Viśva [v/viś, pervade, + *kvanip*, *Uṇ.* I. 151. Zend, *viśpa*. Lit., *visa-s*. *Ksl* (Church-Slavonic) *visi*. Cf. *Indogerm.*, *vika* ; Old Persian, *viša* ; Russian, *ves*]. The word *viśva*, according to *G. (Gloss.)* has been used in the *RV*. in the following senses : 1. (a) Adj., all, every (II. 38. 5. 8 ; VII. 18. 4), every one (VIII. 1. 19) ; (b) adj. entire, whole, complete (*sarva*) (I.73.5 ; III. 31.5 ; V. 34.7). 2.n., the universe, the whole world (I.25.20 ; 1.50.1.5 ; II.12.9 ; II.38.2 ; V.83.9 ; X.121.7). Gr. (Dic.) indicates 'every, all, entire, all things'. (The word is also dealt with by *J. Zubaty*, *Indogerm. Forsch.* 25, p. 201 ; *K. Brugman*, *Die Ausdrücke für den Begriff der Totalität in den indogerm. Sprachen*, *Liep.*, 1893-4 ; *E. W. Fay*. I. F., 32, p. 330, and *Cl. Rev.* 11, 1897, p. 143. None of these are available here).

Devāsah [Deva + *asuk* (as) (*Pāṇ.* VII. 1. 50). *Deva* = div, sky, heaven, + *ān* (*Sabda-kalp.*). It may also be derived from v/div. to shine. *Indogerm.*, *deievo'*, *deivo-s*. Lat. *diva*, *divinus*. *Oscar*, *deivai*, *deivinais*. *Umber*, *deveia*. *Ancient Iranian*, *dia*. *Old High Germ.*, *Zio*. *Old. Icelandic*, *Tyr*. *Original Germ.*, *tiva-z*. *Lithuanian*, *devas*. *deive*. *Avestan*. *daeva*. *Old Prussian*, *deiva-s*, *deiv-s*. *Greek*, *Zeos*, *deos*, *theos*. *Gallic*, *devivos* (*Fick*, *Brugmann*). In *Nir.* (7.15), "Deva (God) is (so called) from making gifts (v/dā) or from being brilliant (v/dip), or from being radiant (v/dyut), or because his sphere is heaven. He who is called God (deva) is also called deity (devatā)". (*Sarup*, *Eng. tr.*, p. 121) ; the word *deva* (in Nom, pl.) is again referred to in 12.38. *Sāyaṇa* explains the word in I.1.1. According to *G. (Gloss.)*, it means 'god', generally 'son of the heaven' (IV. 2.17), one honoured like god (VI.47.28 ; X.70.4.5), Gr. (Dic.) means 'heavenly', 'God'. The original idea of *deva* seems to be 'one connected or belonging to the heaven' and secondarily it came to mean 'brilliant'

one' and 'god'. (Also discoursed by J. Hertel, I.—Ir. Qu. n. F. IX. 1927. and by Th. Noeldeke, Zeits. Ind.—Iran., 2.p.318).

Āgatā (Ā + \sqrt{gam} + t of the second person, pl. of lot (Imperative); the śap (a), usually added after the root in lot, is elided in Vedic metres (Pāṇ. VII.1.10); 'm' of \sqrt{gam} is also elided (Pāṇ. VI.4.30). The classical Sanskrit form is āgaccha.

Ā [A preposition or verbal affix (gati). Zend, ā. Old Pers., ā. Āolic oud. Cf. Zend., ana. Gr., ana. Got., an. Lit., nu. Church-Slav., na. Indo-aryan, ā (Fick. 1890.)]. It means 'to', 'towards.'

Gam [Indogerm; guem. Old High Germ., coman. Old Inland, coma. Ancient Iran., a-gan (he went). Gatha form, jantu. Gr., baiū. Lat., venio. Gothic, qiman. English come. (See Brugmann. Vol. I. pp. 350, 399, 618; Persson, pp. 572-3)].

Dāsvāṁsaḥ [voc. pl. of dāśvas. Dāśvas = $\sqrt{dāśr}$ + kvasu. According to Pāṇ. VII. 2.107. the root should have been reduplicated and got the augment it; but both are prevented (Pāṇ. VI.1.12) as Vedic irregularities, cf. Indo-germ., dākvas from dāk. pleasing, obliging, ready to serve; Gr., deuchhs (Fick, 1870.)]. The verb root dāśr, according to Dhātupāṭha, means 'give' (dāne). The word dāśvas has been rendered 'distributer, liberal, offerer' in G. (Gloss.) and 'full of favour' in Gr. (Dic.). It has been used in the sense of 'giver' (Ved.) 'bestower' (of riches, L., of rewards, W.; of the results of ceremonies, Sāyaṇa), 'benevolent' (Benfey, Sk., Vā., Rgh.), 'benefactor', 'wellwisher', (Lud.), 'protection'. (Gr.). 'helper' (Rosen) and 'pious' (frommen, G.). Elsewhere it has been used in the following senses.

(a) As applied to various deities.

Donor, distributor (Germ. Spender, etc.), bestower (Germ. Schanken)—S. X. 10.4.6. (bestower of riches).—L., 1.84.7 (distributor of riches).—G., 1.47.3; II.2.8; etc.—Gr., 1.85.12; 1.163.13; III. 62.4, etc.—Lud., 1.182.2; III. 11.7; many times.—W., X. 104.6 (donor of reward).

Protector (Germ. Schutz).—L., I. 91.9.—Gr., I. 150.1.

Helper.—Lud., VIII. 57.4.

Liberal (Germ. Freigebig).—L., I. 110.2; VIII. 71.4; X. 104.6., etc.—S., I. 74.8; IV. 46.5, etc.—W., 1.124.12; X. 65.5; X. 122.3.—Grf., 1.110.2; I. 124.12; etc.

Noble.—L., X. 65.5.6.

Tender (of the people) (Germ. Treiber).—G., 1.150.1.

Partaker (drinker) of offering.—Gr., IV. 15.3.

(b) As applied to men.

Offerer, distributor of offering, Fr., serveteur.—S., offerer of *havis* (most cases).—L., I. 182.2; IV. 46.5; etc.—G., 1.182.2; IV. 20.9; IV. 46.5 (distributor of offering); etc.—Gr., I. 93.1; IV. 30.20; VII. 19.6 (bringer of offering); 1.84.7 and many others (distributor of offerings).—Lud., VIII. 59.3.—W., 1.47.3 (giver of offering); I. 142.2., etc. Grf., 1.47.3; VI. 65.4. (who brings oblation); X. 15.7.; etc.

Donor of homage.—Gr., III. 11.4; V. 25.5; IX. 3.6.

One willing to offer (libation).—G. II. 32.5; IV. 11.3.

Worshipper (Germ. *verehrer*).—Gr., 1.182.2; IV. 2.8., IV. 46.5; etc.—W., 1.94.14; IV. 20.9; VIII. 57.4; etc.—Grf., I. 91.9; 1.94.14; VIII. 57.4; many times.

Sacrificer.—W., 1.182.2.

Priest.—Gr., I. 142.2.

Pious.—Gr., I. 40.7; VII. 92.3; VIII. 71.4; etc.—Grf., VI. 26.3.—Lud., 1.40.7.

Devoted, votary.—W., VIII. 88.6; VIII. 93.21.

It will be seen that the word *dāśvas* has been used in two principal senses : (i) bestower (of riches, rewards, etc.) as applied to the deities and (2) worshipper (for being favoured with riches, rewards etc.) as meant for men. All the other significances used by the different vedic scholars are no doubt secondary to these.

Here, the most appropriate meaning seems to be 'benevolent' or 'bestower'.

Dāśuṣah [Gen. sg. of *dāśvas*; the *v* is changed to *u* (Pāṇ., VI. 4.131) and *s* to *ṣ* (Pāṇ., VIII. 3.60)]. The word is used in the sense of 'of the distributors' (G., Lud., Ben.), 'of the worshipper' (Rosen., W., Grf., V.) and 'of the offerer' (Rgh., L., serviteur). The appropriate meaning of the word seems to be 'of the offerer'.

Sutam [Acc. sg. of *suta*.—See I. 3.5]. It is used in the sense of 'juice' (Lud.), 'Soma' (G., V.), 'drink' (Ben.), drink-offering (Grf.), 'libation' (W.,) and 'prepared libation' (L.). The best rendering is 'prepared soma juice'.

The simple idea is that all the gods are invoked by the worshipper to drink the soma juice prepared for them, as they protect the people in adverse circumstances, support them all the time and give reward to the worshipper (their devotee).

Philosophical significance. The god directs the wise to teach the people either in a school or by travelling, so that they become wise, religious and learned and become happy by remaining engaged in benevolent works (Dayānanda). According to Jayatirtha, 'o' of *omāsa* corresponds to 'om'; *Viṣṇu* is meant by *o* (Ānandatirtha). *Viṣva* is meant to signify 'who helps the people by wealth, by knowledge or by their coming to them. (Jayatirtha). According to Lāhiḍī, the worshipper is praying to all the gods that they may make the people perform good (religious) works and they themselves join in their ceremonies.

Notes on accents. *Omāsa* is accented on the first. In a verb, the end-syllable is acute (Pāṇ., VI. 1.162); but this word becomes acute on the first, as a word with an affix must be acute on the first (Pāṇ., III. 1.3); and as a word with an affix with indicatory *n* must also be acute on the first syllable (Pāṇ., VI. 1.197); *mā* and *-sn* are grave, as they form a case-ending (Pāṇ., III. 1.4); and *mā* becomes circumflex (Pāṇ., VIII. 4.6). *Cursanidhritah*, and *devusah*, being in a vocative case, are unaccented (Pāṇ., VIII. 1.19). *Viṣve* is accented on the first syllable, due to the affix (Pāṇ., III. 1.3). Ā is acute (Phit. 82). *Gata* is unaccented (Pāṇ., VIII. 1.28). *Dāśvāṁsaḥ* and *dāśuṣah* are acute in the middle (Pan., VII. 3.13); the end syllable being unaccented by being a case-ending (Pāṇ. III.1.4), becomes circumflex, as it is preceded by an acute accent (Pāṇ., VIII. 4.6). *Sutam* is end acute (Pāṇ., III. 1.3).

Notes on *Viṣvadevas*. The *Viṣvadevas* are invoked in 63 complete hymns and

in the first 41 stanzas of another hymn (I.164). In all of them, except X. 155 we find praise or prayer of various individual deities that are also invoked elsewhere, very often in hymns dedicated to them. Even such objects as trees, rivers, mountains, cows and horses are included in these hymns which are meant for the Viśvadevas. Again, the Viśvadevas are praised in 17 stanzas dispersed through eight hymns, in most of which and as well as in X. 155, they are mentioned by their general name (Viśvē-*devāḥ*) and there is no mention of individual deities, in any of them. Lastly, in X. 125.1., they are mentioned with the Rudras, Āditya and Vasus.

In VS. (II. 22) Indra is requested to become united with the Ādityas, the Vasus, the Maruts and the Viśvadevas. In XXXIII. 45-47, Indra, Vāyu, and the other deities are addressed with the Viśvedevas.

In AV. (XX. 62.6 ; etc.) there is mention of a Viśvadeva (in singular). The Viśvadevas are also mentioned in several hymns which are, however, quoted from the Rgveda.

There are numerous references to the Viśvadevas in the Brāhmaṇas. In many places (Kauśitaki Br. 4.14 ; Gopatha Br. I.20 ; etc.) all the gods are (collectively) called Viśvadevas. Again the Viśvedevas are called the rays of the sun (ŚB. 3.9.2.6,12 ; etc.). The Prāṇas (vital breaths) (ŚB. 14.2.2.37), the sacrificial works (ŚB. VII. 1.1.42), Indra and Fire (ŚB. II. 4.4.13 ; etc.) are called all-gods. The quarters are all-gods (Jaim. Upaniṣad Br. Second book, 2.2.4). When the single Fire travels after dividing into many parts it gets the state of Viśvadeva. This perhaps refer to the sun's rays. The Viśvedevas are designated by troops, like Vasus, Rudras, Ādityas and Maruts (ŚB. 15.4.2.24 ; Bṛhadāraṇyakopaniṣad 1.4.11ff).

In Taitt. Ār. (5.1.6) the Viśvedevas are mentioned with Agni (Fire) and Indra.

In the Purāṇas, the Viśvedevas are regarded as the lords of the quarters. They are enumerated there (See Śabdakalpadruma).

We shall now deal with the views of different scholars and then set forth our own on the nature of the Viśvadevas.

In Nir. (12-39) they are called 'all the gods'. Durgāchāryya (the commentator on Nir.) takes them to be 'rays of light'. Yāska, the author of Nir., refers to the three stanzas of the present hymns (1.3.7-9) which are addressed to the Viśvadevas and to the hymns dedicated to many deities but addressed to the all-gods. Both of these two sorts of hymns or parts of hymns have already been referred to above. Further, Yāska mentions the view of Śākapuṇi, who says that the hymns which are characterised by the word 'all' should be used for the the Viśvadevas. But this view does not hold good in the case of III. 38, VIII. 29 and X. 106, as shown by Yāska.

Śaunaka (Br.-devatā, ch. II. sl. 128-134) deals with the hymns on the Viśvadevas. He refers to Yāska and Śāṇḍilya who say that any formula in which a combination of many deities occur, is addressed to the All-gods. He accepts the view. He notes that the term *viśva* (collective) is laid down in the sense of 'all comprehensiveness.'

Sāyaṇa, in his comm. on the present ṛk, holds that the 31 deities, including Aśvinis and others, form the Viśvadevas (all-gods).

Langlois (Tr., p. 42, foot-note), Dayānanda (Sanskrit comm.) and Kaegi (Rgveda, p. 34) all advocate the view that they represent all the deities collectively and do not seem to form a particular class of divinities. The sages sought to win a unified expression for the numerous individual gods by grouping them together under the comprehensive name of 'Viśvadevas'. Hopkins (The Religions of India, p. 132) holds that the group of all gods is 'a priestly manufacture to the end that no god may be omitted in laudations that would embrace all the gods'.

Lassen (Indische Alterth., I, p. 908) thinks that the all-gods are to be taken as a particular group of deities, and not as deities in general.

Wilson (Tr. I, p. 9), Griffith (Tr. I, p. 4, foot-note) and Macdonell (Ved. Mythol., pp. 16, 130) hold a double view regarding the nature of 'all gods' (Universal gods). They are sometimes applied to divinities in general, but they also form a class, whose characters are imperfectly noticed. M.N. Dutt (Tr. of the Rgveda repeats Wilson's views). Griffith thinks that the term may have originally denoted 'all the Gods collectively,' though they might have become a *separate troop of deities* at an early period. 'It is sometimes difficult to divide whether the expression refers to all the gods or the particular group'.

Macdonell regards them as a factitious sacrificial group meant to represent all the gods in order that none should be excluded in laudations intended to be addressed to all. But the all-gods are sometimes conceived as a narrower group, being invoked with other groups such as the Vasus and Ādityas (RV. II. 3.4).

Now, we may set forth our own idea. It is quite probable that the Viśvadevas originally meant all the deities taken collectively. Perhaps in the later period of the Rgveda, arose the idea of their forming a particular class of divinities. Both the ideas continued into the Brāhmaṇic period.

In the Brāhmaṇic period again, arose the idea of their becoming the lords of the quarters. This idea was taken up in the Purāṇas.

Viśvadeva, mentioned in the singular, seems to be one of the Viśvadevas.

8. Viśve devāśo apturāḥ sutamāganta turṇayah, Usrā iva svasarāṇi.

Quoted by Durgācāryya in his comm. on Nir. 5.4.

Ritual application. See seventh ṛk. Used in (Praugaśastra) for offering oblations to Viśvadevas (Durga).

May Viśvadevas (Viśve Devāśah), givers of rain (apturāḥ), swift or prompt in action (turṇayah), come (ā ganta) to the libation (sutaṁ) as (iva) the [sun's] rays (usrāḥ) [come] to the days (svasarāṇi).

Notes on words.

Apturāḥ, vocative pl. of aptur, qualifying Viśva Devāśah [Aptur = ap + / tur, (hasten) + kvip, Pāṇ., III. 2.76. The word 'aptur', active, pushing, energetic, is derived from the

hypothetical Aryan word 'aps-tur'-; apas-, work (Burgmann, Indogerm. Sprachen, I, p. 733). According to the commentator, Durgācārya (in Nir. 5.4), the word means 'hastening towards work (the ceremonial works of the offerer). Sk. renders the word as 'promoters of rain', 'those going towards the Āditya (the sun)' 'receivers of juice (Soma juice)', or 'of pervading one (from āpl, to pervade, gen. sing., being at the end of a water, overcoming all difficulty'. Gr., (Gloss.) makes it 'stepping over an expanse of water, commanding over truly hastening the work'. The word has been thus used here in different senses: (a) giver of seasonable rains (S., L., K. M. Banerjea), bestower of rain (R. C. Dutt), securer of rains (Lud.), shedder of rain (W.), rich in rains (Rosen), (b) outrunning a body of water (i.e. swift as a stream) (G.), (c) swift in work (Gr., Grf., An., Jay., Nar., Rgh.) worthy and active (Benfey), diligent (V.) and (d) the bestower of energy to mankind (D.). The word has been used elsewhere in the following senses:

Securer of rain, hastener of water, pourer of water (rain), speeding the flood, etc.—S., II. 21.5; IX. 63.5; etc.—L., III. 27.11; III. 51.2; IX. 63.21; etc.—Lud., I. 118.4; III. 27.11; IX. 108.7; etc.—W., III. 27.11; IX. 63.5, 21; etc. Grf., II. 21.5.—R. C. Dutt, II. 21.5; III. 27.11; IX. 108.7; etc.

Outstepping (outrunning) a body of water, swift as a stream, quick as running water.—G., I. 118.4; II. 21.5; III. 27.11; etc.—W., I. 118.4.—R. C. Dutt, I. 118.4.

Active, quick, swift (in work), etc.—L., I. 118.4.—Gr., I. 118.4; III. 51.2; IX. 63.5; etc.—Lud., III. 12.8.—Grf., III. 27.11; III. 51.2; IX. 63.5; etc.

The word 'aptur' has also been used for other deities than the Viśvadevas. The Aśvins, Indra, Agni and Pavamān Soma have all been qualified with the term. Hence the quality indicated by the word has not been specifically applied to any particular deity, but it seems to have a general application. Following the original Indogermanic significance, we are inclined to mean simply 'active, pushing or energetic in work' by 'aptur'. The *ap* (from *aps*, *apas*) seems to have secondarily acquired the sense of 'water' (rain) perhaps in connection with cultivation at a later period.

Sutam, accus. sing. of *suta* 'pressed out, i. e., prepared soma'. See I. 3. 5. In the present *rk*, it is rendered Soma (G., Gr., V.) 'prepared soma' (S., Ramānāth Sarasvati, R. C. Dutt), 'libation' (K. M. Banerjea, W., L., Rosen), 'draught' (Grf.), 'drink' (Benfey) and 'juice' (Lud.).

Āganta [Imperative (lot), second person pl., of āgam, come = āgam + ta (affix). No change of 'gam' into 'gacch,' as a Vedic irregularity. (In classical Sanskrit *gam* becomes *gacch*, acc. to Pān. VII. 3. 77). No *śap* (a) augment, Pān. VII. I. 10 and thereby 'gam' does not become 'gama'; lastly, owing to elision of *śap*, there is no *nil* (i. e.) no loss of nasal sound. The classical form is āgacchanta, the Indogermanic form (Persson, p. 572) of the word is *guem*, *guā*, the present stem is *gummo* (Bwg. I, 399). Old High German, *coman*. New High Germ., *kommen*. Got., *qiman*, *qam*, etc. Old Icelandic, *Koma*. Hib., *ceum*, *ceium*. The Indo-aryan form *gamati* is represented in Greek by *baino*, in Lat. by *venio* and in Cat. by *qiman* (Persson, p. 572). Scheftelowity

(Zeitschrift. Indol. u. Iranistik, VI. 92.) compares the verb *gacchati* in Aryan and Armenian languages.]

Tūrnayah [Voc. pl. of *tūrni*, qualifying Viśve Devāsah. *Tūrni* = *tv̄ar*, hurry move hastily, + *nit* (Uṇādi, IV. 51). *tv̄ar* = *ñitvarā* (Dhātupāthā 775), haste, hurry, activity.—Philological notes on *tur*, *tūr*. The forms *ur* and *ūr* seem to have been interchangeable in the old Indian periods, as shown by Brugmann (I, p. 478). Thus we have *tur* = *tūr*. The word *turas* 'active, strong' has its corresponding Lithuanian, *tulas*, Old church Slav. *tyl* (b), *tulam* 'cluster, panicles brush'. *Turati* 'to work through' = *tirati*; and *tiras* has its corresponding Āvestan *taro* and Old Persian *tarah* (Brug. p. 460). Further, as Persson shows (P. 756), both *turuli* and *tiryam* 'quick' seem to be formed from a stem *tu-ero*, changing to *tu-ro*. The significance of *turas* (Grassmann, Wörterb. ; Geld., Glossar) well tallies with that of *tu*. Again *tur* seems to be derived from *tu* (Persson, p. 479, note 2) and *turnas* from *tur* (Gr. T [P] pa) (Persson 260). The word *turtas* = hypothetical *tūrīr-ta* = *turtos* = Āvestan *thwāsa* (the conjectural form *thwarta* to *tvarate*), the root form being *tuer* (Brug., 261, 302, 475). Persson thinks (P. 754 A. note 1) that the form beginning with *tūr* does not seem to be related to *tv̄ar*, *tvari*, although *tūr* is usually taken to have its origin in *tv̄ar*. Bloomfield (see below) holds that *tv̄ar* is related to *taru*. The similarity in form and convergence in meaning led to a confusion of the bases in the ancient Indian times. We cannot, however, separate *turtas* from the Āvestan *thwasa* (from *thwarta*). The ancient Indian *tvarati* (from *tv̄ar*) has its corresponding old High German *duirn* and is related to the Gr. *otrouō* (from the conjectural *otrouiō*). The ancient Indian *tvarate* does not appear to be different from *tarute*, as in that period there appears to have been a secondary mixing between *tv̄ar* and *tar* (Persson, p. 756). Further, *tvarati*, *tvarate*, hastens, seem to be somewhat related to *tuyam*, 'quick', (Persson, P. 577). In view of the same idea of activity and quickness, the form *tiryam*, can hardly be separated from *tu* (Ibid., P. 479, note 2). Lastly, according to Bloomfield (Proc. Amer. Philol. Soc., 1894, P. 156; Bezz. Beitr., 23, P. 105), *turtas*, *turmas*, usually belong to *taru* in *taruli* and *tur* is contained in *taru*. And the ante-vowel *ur* (in *tarute*) is formed from *aru*. Further, *tv̄ar* in *tvarate* is related to *taru*. Persson does not accept the view (see a long discussion in pp. 752-754). See further Solmsen (Indogerm. Forsch., 26, 113) for the Indogerm. word *tūro*, 'swelling'.] In Nir. (5.9) the word *tūrni* is one of the twenty-six synonyms for 'swiftness', cf. *tūtujāna* in the same list (see I. 3. 5); in another place (7.27) it means 'hasty' (*tvaromāṇah*). Geldner (Gloss.) and Grassmann (Wörterb.) render it 'speedy, swift, quick in work'. The word is used in the sense of 'hastily, quickly' in most of the translations. S. and K. M. Banerjee make it 'on the alert'. W. renders it 'diligently', D. 'quick in showing their diligence everywhere' and Ramānath Sarasvatī 'quick or ready to show their favour to the offerer of libation'. The word is used in the same sense in the few places used elsewhere.

Usrāh [Nom. pl. of *usra*, (or *usrā*); *usra* = *tv̄as*, dwell (Dhātupātha I. 1054) + *rak*. (Uṇādi II. 13. No. 27) = *us+ra*, *s* is not changed to *r* though it comes after *u*, as the *s* is

usras followed by *ra* (Pāñ. VIII. 3. 110). The Indogerm. form is *ausra* (Fick, 1870, p. 27) or *vsros* (Fick, 1890, p. 134.) 'in or of the morning'. The Gr. *auriau*, morning, is derived from *aus-r-io* (a hypothetical form (Brugm. p. 751). Gr. *euro-s* means 'morning wind, east wind,' and *agzauros* 'near the morning'. Lithuanian *auszra*, 'aurora, red-sky'. Got. *austro*. Anglosax., *eastro*. Old High German, *astarum* (fem. pl.) 'Easter'. *usra* is one of the fifteen synonyms of the sun's rays and (3.9) *usra* is one of the nine names of the cow. In G.'s Gloss.: *usra* (1) masc. bull, steer; (2) fem. *usrā* (a) (in 1.3.8; IV. 1. 13; X. 138.2); (c) probably concubine (kept woman), beloved (in VIII. 75.8; 1.92.4; I. 87.1; VIII. 96.8.) In Gr.'s Wörterb., (1) adj. reddish, bright, in the morning; (2) n. bull (named from its red colour); (3) fem., *usrā*, the red sky of the morning; (4) fem., the cow; (5) brightness of the day. The word, in the present stanza, is used in the sense of (a) solar rays (D., J., K. M. B., R. C. Dutt, Rgh., Rosen) and (b) cow, milch-kine (Benf., G., Grf., L., Lud., V.). The word taken as *usra* or *usrā* (fem.) has been used elsewhere in the following senses:

Morning, morning time.—S., X. 35.8.—L., IV. 45.5.—G., 1.71.2; II. 39.3; IV. 25.2; etc.—Gr. IV.45.5; VII.74.1; X. 35. 8; etc.—W., X.35.4.—Grf., I.71.2; VII. 74. 1; X. 35. 4; etc.—Lud., 1. 92. 4.

Morning beam, morning light, red light of the morning.—G., 1.71.2; I. 122.14; IV.45.5; etc.—Gr., IV. 1.13; VI. 62.1; IX. 58.2; etc.—Lud., 1.71.2; IV.45.5; VII. 74.1; etc.—Grf., IV. 25.2; VIII. 46.26; X. 35.8; etc.

Light, brilliance, radiance.—S., VI. 3.6.—Grf., VI. 3.6.—W., VI. 3.6; VII. 69.5; VII. 74.1.

Day.—S., VI. 52.15.—L., II. 39.3.—W., VI. 52.15.

Cow.—S., 1.92.4; VIII. 46.26; X. 67.4; etc.—L., 1.92.4; IV. 25.2; VI.39.2; etc. (many times).—Gr., VI. 39.2; VIII. 75.8.—Lud., VI. 39.2; X. 67.4; X. 169.1; etc. Grf., 1.92.4; IV. 1.13; X. 138.2; etc.—W., I. 92.4; IV. 1.13; VIII. 46.26; etc.

Habitable.—R. C. Dutt, VII. 74. 1.

Helpful.—L., VII. 74. 1.

It seems to be highly probable that the original significance of the word was connected with 'morning' and it secondly came to mean 'the morning light'. All the other meanings were acquired later. The meaning 'cow' no doubt arose figuratively, either from its light red (or glaring white) colour or from its giving of milk in radiating streams (comparable to rays of light) from the udder. Even the rays of light have been spoken of as 'cows'.

Iva [Goth., *ba*. Lit., *ipo*. Oldenberg (ZDMG; LXI, 830) discusses on the word *iva*, as not monosyllabic in the Rgveda. Aufrecht (KZ, XXVI, 520) shows *iva=ia, io.*] as, like.

Usrā iva=usrāh iva. The euphonic combination has resulted in the elision of the visarga (h), but no further combination is allowed (Parigiti VII 10 Bed 7) gotri

Svasarāñi, accus. sg. of svasara. [Svasara = sva + sara (a Bahuvṛhi compound)—Sara = ॑ sr, move (Dhātupāṭha, 935, 1100) + ac (as the word *sara* belongs to the *pacadi* group in Ganapāṭha, III. 7) or ap (with indicatory *p*, acc., to Pāñ, III. 3. 57). Sva : Indogerm. form is *sevo-s*, *svo-s* (Fick, 1890, P. 140). Zend, *hava*, *hva*, *qa*. Lit., *sava-s*, *sava*. Lat., *suns*. Old Lat., *sovos*. Goth., *seins*. Ger., *seiner*. Russian, *svoi*. Gr., *eos*. (Fick, 1890, P. 140; Eichhoff, German tr. by Kaltschmidt, 1845, P. 86). Cf. Bopp, Glossarium, the word 'sva'; Breal, Mem. Soc. Ling. II, 383 (*sva* for *su*, good).—Sr : the original base is *ser*, *sere* (Persson, p. 696). Persson (P. 721) holds that the variants, namely, the Lit. *skirti*, to separate, the Greek *Chrigo*, etc., and the Ancient Indian *sarati* and *sravati* can be reasonably connected with one another.] In Nir (2. 20), *svasara* forms one of the twelve synonyms for 'day' and (3. 13) one of the twenty-two synonyms for 'house'; we further see : 'svasurāñi are days or else themselves going ; *svar* is Āditya (the sun), he makes these move'. (5. 4). In G. (Gloss.) and Ved. Stud. (Vol. III, PP. 114, 115) *svasara* is rendered (1) 'early grazing' (of the flock), 'early feeding', 'morning grazing', (II. 16. 8 ; II. 34. 8 ; V. 62. 2 ; VIII. 88. 1 ; IX. 94. 2) ; (2) 'flying away from the nest in the morning' (I. 124. 12 ; II. 34. 5 ; II. 19. 2 ; VI. 64. 6) and (3) figuratively, 'morning libation' (I. 3. 8 ; I. 34. 7 ; VI. 68. 10 ; II. 34. 5 ; VIII. 99. 1). According to Gr. (Dic.), (1) hurdle, stall, cow-stall ; (2) nest of birds ; (3) fig., 'gods are made to come to the soma as cows to the cowshed' or drink the juice. Venkatasubbiah (Ind. Ant. LVI, 1927, p. 105), after a long discussion in which he not only refers to the Vedic passages where the word occurs, but also to later Sanskrit literature, comes to the conclusion that *svasara* is approximately equivalent to *sandhya* (evening) and in the plural may be said to be a synonym of the word *trisandhya* or *trisavana* (morning, noon and evening). The meaning *sandhya* or evening fits well into the context of the Vedic passages. Further as the evening libation is offered to the Visvadevas, the word *svasarāñi* may be made to refer to these deities. The word has been used in the following senses in the present stanza : day (S., K. M. Banerjea, W., Rosen., D., An., I., Rgh., R. C. Dutt), cowshed, stall (Gr., Grf., Lud., Benfey), abode (V., Ramānāth, Śrutiбodh), grazing (L.) and early grazing (G). It is used in the following senses elsewhere :

Day, daylight.—S., II. 2. 2 ; III. 60. 6.—W., III. 6. 6 (self-revolving).

Abode, stall, cowstall.—S., II. 34. 2. 8 ; VIII. 9, 9. 1.—Gr., III. 61. 4 ; V. 62. 2 ; etc.—Lud., III. 61. 4 ; V. 62. 2 ; VI. 68. 10.—Grf., III. 60. 6 ; IX. 94. 2.

Nest (of bird).—S., II. 19. 2.—Lud., II. 19. 2 ; II. 34. 5.—Gr., II. 19. 2—Grf., II. 19. 2 ; II. 34. 5.—W., II. 19. 2 ; II. 34. 5.

Pasture ground.—S., II. 2. 2 ; VIII. 88. 1 ; IX. 94. 2.

Early grazing.—G., I. 3. 8.

Path, way.—S., VI. 68. 10.

Body, living body, vital wind.—S., Gr., Lud., W., Grf., I. 34. 7.

Artist, artistic skill.—Gr., III. 60. 6.—G., V. 62. 2.

Offer of drink.—Lud., III. 60. 6.

Sun.—S., V. 62. 2.—W., III. 61. 4 (ever moving Sun) ; V. 62. 2.

Come ; cometh to, unto or near.—S., IX. 94. 2.—Lud., VIII. 99. 1—Gr., VIII. 99. 1

The idea, thus, appears to be somewhat like this :

Let the Viśvadevas, energetic in work, come hurriedly to partake of the prepared Soma juice, as the milch cows come back (to their stalls) in the evening (or three times a day). The alternative interpretation of the comparison 'as the sun's rays appear in the day break' is also possible, particularly for the fact that the Visvadevas themselves have been identified with the sun's rays. But we intend to follow the first interpretation as the Viśvadevas are invoked in the evening.

Notes on accent. Apturah is acute in the middle and circumflex at the end (Pāṇ. VII. 3.13; III. 1.4) Ganta is unaccented (Pāṇ. VII. 1.28). Turnayam is acute on the first syllable, owing to the *nit* affix (Pāṇ. III. 1.3). Usrāh is end-acute (Phit 1). Svasarāṇi is acute on the first syllable, being in a bahuvrihi compound (Pāṇ. VI. 2.1).

Philosophical significance. The Viśvadevas are invoked to cool the distressed heart of the worshipper—to give peace to the mind. As the mother is always eager for her child's welfare, so let the Viśvedevas give us motherly affection and protection (Lāhidī). Every body should be quick to gain true knowledge. As the material objects are seen in day light, so we are recognised by our learning (D). From this point of view, we may also say that the worshipper is begging the Gods for true knowledge. The Viśvadevas may be the personification of knowledge and the prepared Soma the mind of the worshipper. Or, he is praying for the sun's rays (the Viśvadevas) which may penetrate his body and bestow vigour, both bodily and mental.

9. Viśve devāśo asridha ehimāyāśo adruhāḥ, Medhāṁ juṣanta vahṇayah.

Quoted in M. S. 4.10.3, 150.12; Mānava Śrauta Sūtra, 5.2.7.5, 5.11.9.1 (second pāda in both).

Ritual application. See seventh stanza.

May Viśvadevas (Viśve Devāśah), undecaying (asridhāḥ), with universal knowledge [or, one to whom can be said 'come in, do not go away'] (ehimāyasaḥ), devoid of malice (adruhāḥ) and bearers (of riches) (vahṇayah), may accept (partake of) (juṣantah) the sacrifice (medhāṁ).

Notes on words.

Asridhāḥ [Nom. pl. of asridh = nañ + sridh, a Bahuvrihi compound; *nañ* is changed to *a* before a consonant, Pāṇ. VI. 3.73. Sridh = *γ*Sridhi (sridh) + Kvip, Pāṇ. III. 2.76 (or 178).—Nañ = na: Indogerm. ne. Zend, Old Pers., na; Ancient Iran., ni, Lit., ne; Church Slav., ne; Goth., ni, nei; Old High Germ., ni; Lat. ne, non; Anglo-sax., na; Hebrew, ni.; Gr., un.—*γ*Sridh: Indo-aryan, sridh, sraidh; Zend, haredh (= heredeth = srdh = sridh?) (Fick, 1890, p. 338); Old High. Germ., striit, striitan; Anglo-sax., stridiu; Lat., stlis, lis.] According to Fick, 1890, *sridh* means 'to go astray.' Acc. to Roth, 'adding no harm, inoffensive, peaceful.' In G. (Gloss.): (1) (a) 'not coming to blow into the stick,' not getting exhausted,' (IX. 86.18); (b) 'not to stake (back) in rest,' 'not knowing any hindrance, never denying (failing), unfailing (I. 89.3; I. 13. 9; III. 58.7; IV. 32.24; IV. 45.4; VIII. 50.8); (2) one not sticking fast, good progress,

good fortune (V. 46.4; parallel with *maya*). In Gr. (Dic.), 'not harmful, helpful.' The word *asridh* is used here in the following senses : (1) undecaying (Sk., S., K. M. B., D., having undecaying knowledge, Rosen, R. C. D., Ramānātha, W.) ; (2) Undrying (Sk., S.). (3) charming, graceful (Gr., Benf.) ; (4) without defect (G.) ; (5) free from disquiet (L.) ; (6) fearless (Grf.) ; (7) beneficent (V.) ; (8) free from malice (An., Rgh.) : Elsewhere, it has been used in the following senses :—

Mentioned as a deity with several others (I.89.3) : 'unfailing' (G.) ; 'of no idea', 'unconceivable' (Lud.) 'not causing drought or dryness' (S.).

Undecaying.—S., 1.13.9 ; III. 58.7 ; VII. 69.7.—W., I. 13.9 ; VII. 69.7 ; IX. 86.18.—G III 58.7 ; IV. 45.4.

Undrying.—S., 1.13.9.

Undaunted, fearless.—Grf., VII. 69.7.

Innocuous, harmless, without malice, not hostile.—S., IV. 32.24 ; V. 46.4.—L., IV. 45.4.—Lud., 1.13.9.—W., IV. 32.24 ; V. 46.4.—Grf., III. 58.7 ; IV. 32.24.

Friendly, beneficent, gracious, favourable.—L., III. 58.7 ; V. 46.4.—Lud., III. 58.7 ; IV. 45.4 ; V. 46.4.—Grf., I. 89.3 ; IV. 45.4.—W., 1.89.3.

Creative, productive.—Gr., V. 46.4.

Abundant, plentiful, inexhaustible (used as an epithet of the offering). (IX. 86.18).

The appropriate meaning here seems to be 'not erring, not failing'.

Another word, *asredha* (nañ + *r*/sridh + ghañ) is found in several places and has been practically used in the same senses. In IX., 98.9., it has been used in the sense of 'bruised, macerated'.

Ehimāyāsaḥ [Nom. pl. of *ehimāya*. There are two views on the formation of the word ;—(1) Sk. and S. (followed by D., Ān., Rgh.) derive the word thus : *ehimāya* = *ehi* (=ā + īhi, Imperative, second person, sing. of *r̥i*=come) + *māya* (=mā + yā = do not go). This is accepted by G. (Glossary). They refer to the myth, in which the Viśvadevas addressed the Śaucika (perhaps referring to the tapering, pointed shape of the flame) Agni, who had entered the water, saying 'come, do not go' from whence they acquired the epithet *ehimāya*. The myth is fully described in *Bṛhaddevatā* (VII. 13.14) and is referred to in RV. X. 51.53. Oldenberg (Noten, p. 3.) opposes this view on the ground that no such form occurs in the old language. Sk. also derives it from 'one not without creative power' (*ahinamāyā*). S., again, gives another explanation : *ehi* + *māya*, a *Bahuvrīhi* compound ; *ehi* =ā + *r̥i*ih, to desire + in (Uṇādi, 4.117). Pischel (Goett. gel. Anz. 1877, 1061 f ; Ved. Stud. I, XXXI, foot note 2) holds the form as correct ; he refers to the compounds, *mayuravāṇsakādi* of *Ganapāṭh*, mentioned by the *Vārtika* comm. to *Pāṇi*. II. 1.72, with compounds beginning with *ehi* and similar to the present one (for example, *ehiyavam*, *ehisavāgata*, *ehikatā*, etc.). He gives the significance 'free from trick'. Oldenberg (Noten. p. 3.) does not accept the view. He is inclined to support the significance '(saying) come here, charm', i.e., calling near the charming work' (Wackernagel Gram. 2, 328). H. Moeller (Kuhn's Zeits. 24,505) thinks that the present form is an epenthesis of *ahimāya*, which does not seem probable. Lastly, Ludwig (Vol. 4, p. 241) compares it with *edhimāya* (*Sāṅkh. Śrauta Sūtra*, VII.

18), which also does not seem to be feasible.—(2) According to Roth, Grassmann, Monier-Williams, *ehimaya* is an incorrect form for *ahimaya*. This latter form occurs in four places. In consideration of the myth, referred to above and the forms of compounds beginning with *ehi-* in the *Ganapāṭha*, it is not improbable that the form *ehimaya* occurred as it is in this form.

Ahi [= ān + *vhan*, attack, + in ; ān becomes añ (Uñādi, 4. 137) ; or derived from *vah* (Gr. *aggo*) 'to tie, choke, strangle'.—The Indogerm. form is 'aphis'. Avesta, azi-s, azhi. Gr., *ophis*, *echis*. Anglosax., *ael*. Armen., *iz* (from *eguhi-s*). The nasal forms are : Lat., *anguis*. Lit., *angis*. Middle Persian, *esc-ung*]. In Nir., the word occurs in the list of thirty synonyms of 'cloud' (2.21) and of hundred synonyms of 'water' (2.24) ; in 2.17 and 10.44, *ahi* (cloud) is so called because of its movement (in the atmosphere) ; the other meaning 'snake' is mentioned. The *ahi* is usually taken to mean *Vṛtra*, the demon killed by Indra. These will be dealt with in proper place, but it may be mentioned here that *ahi* really represents the constellation *Hydra*, whereas *Vṛtra* is the personification of the cloud (Journ. As. Soc. Beng., 28, 1932. No. 1, pp. 105, 115).

Māyā [= *vma*, 'to measure, to create', + *ya* (Uñādi, 4, 111) + *ā* (fem. suffix, Pāṇ. IV. 1.4) ; or derived from *vman*, to think (Gr. *Wörterb.*).—The word is closely connected with the Gr. *metis*, 'wisdom, craft, cunning,' (from Gr. *mimos*, imitator) and Lat. *mirus*, 'wonderful'. It is most probably connected with a Balto-slavic group of words, thus : Old Bulgarian, *na-mayati* 'to nod, to indicate by sign.' Russ., *narmayarni* 'I indicate by sign, deceive ; *ob-mayakei*, 'deceiver,' Bulgarian, *za-mayvam*. Lit., *māt*, 'to nod ;' *apmāl*, to enchant. It is less closely related to the following : Bulg ; *iz-nama*, 'deceit, swindle'. Russ., 'ob-nama, 'deceit'. Lith., *monai*, 'sorcery'. Let. *mānit*, 'enchant.' Old High Germ., *mein* 'falsehood.' Little Russ., *mara*, 'phantom, dream, deception'. Old Church Slav., *machati*, 'to swing'. Russ., *makhu*, 'error'. Czech., *matoha*, 'ghost.' Polish, *matas*, 'to swindle, lie, deceive.' The basal meaning seems to be 'to move' whence 'to change, to deceive' (Enc. Rel. Ethics, 8, 503). The Indo-iranian forms are *maya*, *maia* (?) 'wisdom, art.' Zend, *māya*, *maya*. Cf. Gr. *maia*, *maiornac*, *eu-naios*. (Fick)]. In Nir. (3. 13), the word is found in the list of eleven synonyms for 'wisdom' (*prajñā*). Fick gives the meanings 'wisdom; art.' Roth (*Wörterb.*) gives (i), in ancient literature, art, extraordinary power, miraculous act ; (ii) in later literature, trick, cunning, jugglery, fraudulent act, deception, etc. Hillebrandt (WZKM, 13,316) believes in the uniformity of the significance of the word. Gieger (SBW, 176, No. 7, p. 218) distinguishes the sublime, mysterious power of the deities which produces the wonder-work of nature from the low, malicious craft of the demons in the *Rgveda*. The former, he thinks, is identical with the Avestan *yaokhsti*. G. (Gloss.) recognises three sorts of meanings : (i) change of form, art of changing one's one form or the form of another ; enchantment, magic power, power of doing wonder ; omniscience ; deception, cunning ; (ii) illusion, make believe, legend (Rv. X. 54. 2) ; (iii) phantasy, the secretly entering ghost (Av. XII. 1. 8). Gr. (*Wörterb.*) gives the following senses : super-human wisdom or craft, divine art or magic art ; skilful or crafty project and also, (1) from divinities or beings taken to be divine, (2) from demons, (3) sorcery from malicious persons thought to be connected with demons. Neisser (Fest. Hillebrandt 1913, 144) thinks that

māyā means 'giver of form or shape,' originally signifying ability, power, knowledge' (Ger. Können). Gray (Enc. Rel. Ethics, 8,503) means 'super-natural power, cunning, mysterious willpower'; he finds the later significance of the word, 'form', from such passages as 'Indra assumes form after form' (III. 53.8), 'Indra goes in many forms' (VI. 47. 18). Rajvade (Ann. Bhandar. Inst, 2, pp. 109—116) recognised five senses in the use of the word in the Rgveda: (1) 'creative power, thaumaturgy' (in a large number of hymns), the primary meaning; (2) 'miraculous power', simply (I. 160.3; II. 17.5; IV. 30.12; etc.) or by assuming various shapes (III. 53.8; V. 63.6; VI. 22. 6; etc.); (3) wiles, tactics, tricks (I. 80. 7; VI. 18. 9; X. 147. 2; etc.); (4) sorcery, witch craft, magic (II. 27. 16; VIII. 23. 15; VI. 45. 9; etc.); (5) illusion (only in X. 54. 2). Lomax (Theosoph. Rev., 40, 1907, p. 306) discussed the significance of the word from the philosophical point of view. The doctrine of Māyā denies revelation and authority. The word seems to be associated with the first differentiation of undifferentiated substance—when the Unmanifest puts on Manifestation; thus, in Vedānta terminology it is equivalent to Prakrti, considered as the *Upadhi* of Para-brahman. It was the first step in the evolution of the Kosmos and came in later thought to be regarded as a cosmic force, not only the material but the agent of manifestation. Māyā, as 'illusion,' is but Divine; it is the first necessary step in the Self-limitation of the Infinite. The veils of Māyā, so to say, are assumed to *reveal* the Divine, not to *conceal* it. Ramaswami (Journ. Or. Res., Madras, 1, 1927, July, p. 281) recognises the doctrine of *maya* as 'the phenomenal reality, which is the sum total of the refractions by the mind of the eternal, infinite, integral, white light of the Ātman, and which as the result of self-realisation, is found to be not a final and eternal reality such noumenal and eternal reality being the Ātman and the Ātman only.' It is highly probable that the word originally meant 'wisdom, intelligence' (Fick, Nir.) and then 'power to do intelligent work'. The word then came to mean, in a good sense, 'divine power, creative power, supernatural power' and, in an evil sense, 'low, malicious tricks, witchcraft, and so forth.' From the philosophical point of view, it came to signify 'Manifestation, that is, 'assumption of a definite form from the Unmanifested.' Already in the Rgveda, we have the idea of 'assumption of form', 'change of form' from a physical point of view. The philosophical signification might have originated from this. For philosophical significance, see:—

Bṛhadāraṇyakopanishad, II. 5. 19.

Bhagavadgītā, VII. 14, 15; XVIII. 61.

Cūlikop, 3.

Gaudapādakārikā, II. 19. 31; III. 19, 24, 27, 28, 29; IV. 58. 61.
Gopicandana, 4.

Kṛṣṇa, 5-7; 12, 13.

Nṛsiṁhapūrvatāpani, III. 1; V. 1.

Nṛsiṁhottaratāpani, 9.

Praśnop., I. 16.

Rāmapūrvatāpani, 17, 61, 89.

Svetāśvataraop., I. 10; IV. 9. 10.

Sārvop. I, 4.

Ahimāya. This word occurs in four places (I. 190. 4 ; VI. 20. 7 ; VI. 52. 15 ; X. 63. 4) [ahi + māyā, a Bahuvrihi compound]. According to Roth (Wörterb.) it means 'of many shapes or agile like a serpent, showing the same changes of form and colour'. In Ved. Stud (3, p. 138) 'tricky, as a serpent.' The harmless casting off of the skin of the serpent is not to be taken. Gr. (Wörterb.) gives 'of many shapes ; having the change of form and colour like a snake'. The word has been used in the following senses by the different scholars :

Having unsurpassable wisdom.—W., X. 63. 4.—S., X. 63. 4.

Having superhuman power.—Grf., X. 63. 4.—R. C. Dutt, X. 63. 4.

Having power (or skill) to destroy.—S., R.C.Dutt, W., VI. 52. 15.

Tricky, deadly deluding, with unsurpassable wiles, worker of guile.

—S., VI. 20.7 ; I.190.4.—R. C. D., I.190.4 ; VI. 20.7.—W., I.190.4 ; VI. 20.7.

Having the wiles of serpents.—L., X. 63.4 ; VI. 52.15.—Grf., I.190.4 ; VI.20.7.—Lud., I. 190.4.—Having tricks of dragons (demons).—Lud., VI. 20.7 ; VI. 52.15., VI. 63.4.

Having the wiles spreading (exhibited) in the sky.—S., I.190.4.

Knowing the wiles of serpents.—Grf., VI. 20.7.

Of various shapes (forms).—Gr., VI. 52.15 ; I. 190.4.

Displaying change of hues.—Grf., I. 190.4.—Gr., X. 63.4.

Marching for traces of Ahi.—L., VI. 20. 7.

Observed by Ahi.—L., I. 190.4.

Adruhā [Nom. pl. of adruh = nañ + druh, a Bahuvrihi compound ; druh = r̥/druh, to kill, to revenge, + kvip (Pāñ. III. 2.61).—r̥' Druh : Goth., dringen, dulgs. Old High Germ., trugan (Benfey, Dict.), troum, triogan, 'to deceive' (Brug.). Old Saxon, drōm. Old Iceland, draum-r, 'dream', draugr, 'apparition'. Druhā : Original Indogerm., dhruguhes. Avestan Gāthā, druj-o 'unkind'. Cf. druhvant ; Gāthā, drujyant 'cunning' ; Old Pers., a-durujiyah 'he tells a lie'. Old Indian, droghas. Again, Avestan, adrujyant, 'not speaking a lie']. In Nir (9.37), the word 'adruhā' = not to be injured. In Roth (Wörterb.), it has the meaning of 'without falsehood, without evil, kindly disposed, of godly wisdom'. According to Gr. (Dic.) it signifies 'not injuring, kindly disposed, benevolent. In G. (Gloss.), it means 'without ill-will, without hostility, without evil'. The word is used here in the following senses : devoid of or exempt from malice or enmity (S., W., D., L.) ; truthful, staunch without falsehood (Gr., G.,) ; void of guile (Grf.) ; free from hatred (V.), free from evil (R. C. D., Ān., Rgh.), uninjured (K. M. B., Rosen). It has been used elsewhere thus :

Guileless, not deceiving.—Lud., I. 19.3 ; II. 1.14 ; X. 66.8. (most of the passages).—G., I. 19.3 ; I. 159.2 ; II. 1.14 ; etc.—Gr., III. 56.1 ; IV. 56.20 ; VIII. 97.12 ; etc.—W., VIII.46.4 ; IX. 9.2 ; IX. 9.4 ;—Grf., II. 1.14 ; III. 22.4 ; IX. 9.4. etc.

Unharming, inoffensive, benignant, innocent.—L., III. 22.4 ; IX. 9.2 ; IX. 100.1.—W., II. 1.14 ; III. 22.4 ; IX. 100.1 ; etc

Devoid of malice, devoid of malignity.—S., I. 19.3 ; II. 41.21 ; IX. 9.11 ; etc.—W., I. 19.3 ;

Not baffled, not cheated.—G., II. 1.14.

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Not making mistake.—Lud., III. 9.4.

Not to be injured.—S., I. 159.2 ; III. 9.4 ; X. 66.8 ; etc.

Without falsehood.—G., III. 22.4.—Gr. IX. 73.7.—Grf., X. 66.8.

Gentle.—W., VII. 66.18.

Benevolent, beneficent, well disposed, good, gracious.—L., I. 19.3 ; II. 1.14 ; VIII. 16.4. etc.—Gr., I. 159.2 ; III. 9.4 ; III. 22.4 ; etc.—W., I. 159.2 ; VIII. 19.34.—Grf., I. 159.2.

Merciful.—L., IV. 56.2 ; VIII. 67.13. etc.

Medhaṇ [Acc. sing. of medhaḥ. (masc.). Medhaḥ = \sqrt{medh} (\sqrt{medh} , a strong form of \sqrt{midh}), come together, + ghaṇ.—Indogerm., medz-dh. Gr., mazos, 'greeze soup', from masthos. According to Brugmann, medhaḥ means 'fat-soup, strengthening drink, offer']. In Nir. (III, 19), it is given as one of the fifteen synonyms of sacrifice (yajña). Roth (St. Peters. Wörterb.) gives three meanings of the word 'medha' : (1) meat-juice, fat-broth, strengthening juice or broth (prepared from above), strengthening drink (used in Rv. I. 3.9 ; I. 77.3 ; I. 162.10 ; VIII. 6.44 ; SB ; Kātiya Śr Sūtra) ; (2) juice and strength, particularly of the offered animals, what is essential and important in them. (used in AB., SB., TS., AV.) ; (3) Animal-offering = Yajña (Nir., SB., AB., TS., Śāṅkh. Sr. Sūtra, VS, Mahābhārata, etc.). According to Gr. (Wörterb.), 'nourishment' (probably derived from \sqrt{mi}), 'offering' (as a drink), like 'Soma-drink'. It is used here in the following senses : 'sacrifice' (yajña) (Sk., D., R. C. Dutt, Rgh., W.), 'sacrifice with offering' (havis) (S.), 'offered food' (V., Ramānātha), 'sacrificial fat,' (K. M. B., Rosen), 'offering' (L.), 'offering as a drink' (Lud.), 'drink' (Gr.), 'sacred draught' (Grf.), 'life-giving juice' (G.). Monier-Williams gives the meaning 'meat juice ; nourishing or strengthening drink ; marrow, especially of the sacrificial victim.' The word has been used elsewhere in the following senses :

Parts of the body of the sacrificial animal.—S. 1.162.10.

Flesh, rawflesh.—L., G., Gr., Lud., W., Grf., I. 162. 10.

Offering, offered food, offered drink.—G., III. 58.2.—Gr., I. 129.1 ; VIII. 3.18 ; X. 147.3 ; etc.—Lud., nearly all the passages.—W., III. 58.2.—Grf., III. 58.2.

Sacrifice.—S. I. 129.1 ; VII. 66. 8 ; VIII. 3.18 etc. (most of the passages),—L., nearly all the passages.—W., most of the passages.—Grf., most of the passages.

Praise.—G., I.129.1.

Rite.—Gr., VIII. 91.6.

Devotion.—Gr., IV. 37.6.

In this connection we should deal with the word 'meda' (from \sqrt{mid}) which is found in two hymns of the RV. (III. 21, 1,2,4,5 ; X. 16.7.). The word is, however, more common in the later Vedic literature and is used extensively in the classical Sanskrit literature. It means 'fat'. Comparing the word 'medha,' which is found more extensively in the Vedic literature than in the later classical Sanskrit, with 'meda' and comparing their meanings, we may perhaps conclude that originally the word 'medha' used to mean 'fat and flesh' together, whereas 'meda' was then differentiated from 'medha' to indicate 'fat' only. As flesh, raw or cooked, solid or in the form of juice or soup, used to be offered in nearly all the sacrifices (Yajña), it was used to mean secondarily 'sacrificial offering' and 'sacrifice' itself. The last meaning continues in the classical Sanskrit.

Juṣanta [*✓Juṣ* (*✓Juṣi*, please, enjoy, Dhātupāṭha, 1289) + *anta* of *lañi* (Imperfect), in the sense of Imperative plural, as a Vedic irregularity (Pāṇ. III. 4.6.); there is no augment of *a* (*lañi*) (Pāṇ. VI. 4.75).—Old Indian root, Jeus. Zend, Zaosha. Hib., Lat., *gustus*. Gr., *gens*, *geuormai*. Goth., *Kiusa*. Anglo-Saxon, *ceosan*, *cyssan*. Alb. *deṣa*]. The verb root 'Juṣ' is used here and elsewhere in the sense of 'to enjoy, be pleased in, delight in, accept, regard, give pleasure to, etc.'

Vahnayaḥ [Nom. plural of Vahnī. Vahnī = *✓vah*, carry, bring to, convey (Dhātupāṭha, 1005) + *ni*.—*✓Vah* : Lat, *vehere*, *via*, *uxor*. Gr., *achthos*, *ochos*, *ocheo*, *ocheuo*, *aucheu*, *okleus*. Goth. *ga-vigon*, *vigo*. Anglo-Saxon, *wegan*, *weg*. Old High German, *wagun*.—See note on *✓Vah* in Mon.-William's Dic.]. In Nir. (II. 27), Vahnī is one of the twenty-six synonyms of 'horse' evidently showing that horse was used as a carrier of burden; in other places (III. 4; VIII. 3) it is used to mean 'carrier, bringer' for the hymns III. 30, 1 and VIII. 3. 1 respectively; in another place (III. 6), the word is made to mean secondarily 'son' (the carrier) in III. 31. 2., while the daughter is called 'non-carrier' (avahnī). Gr. (Wörterb.) gives a complete list of all possible meanings in which it has been used in the RV. : (1) adj. carrying; drawing a cart; (2) draught-animal, draught-cattle; (3) horse, steed; (4) carrier or bringer, as designation of gods; whence moving towards the offerings or moving in a war-chariot; (5) used for Indra, Maruts, Asvins and Savitar, as hastening to the Soma-juice brought for them; (6) a, paying homage, offering; (7) offerer; (8) Agni, as a giver of offerings to the gods. According to the various scholars, it is used here in the following senses; bearer, carrier (Sk., S., Gr., L., Grf., Rosen), carrier of riches (W., S., R. C. Dutt), giver of riches (Ramānātha), bringer of happiness (D.), mounted on chariot (V.), charioteer (G.). As these senses have been variously utilized by different scholars elsewhere, we do not think it necessary to consider them in detail. [Cf. JRAS, 1867, p. 199. ZDMG, 50 p. 423]. It is to be noted that the term is used exclusively to mean 'fire' in the later Sanskrit literature.

The idea seems to be that the Viśvadevas may accept the offerings of the sacrificer and bestow their grace on him for his good ceremonial works.

Notes on accent.—Asridhāḥ is acute on the second syllable, due to the affix (Pāṇ. III. 1.3); although it is a Bahuvrīhi compound and ought to have been acute on the first (Pāṇ. VI. 2.1.). Ehimāyāsaḥ is acute on the first syllable (Phīṭ. 82; Pāṇ. VI. 1.161), circumflex in the middle (Pāṇ. VI. 4.6.) and is *pracaya* for the rest. Adruhāḥ is acute in the middle and circumflex at the end (like asridhāḥ). *Medham* is acute on the first syllable, as the affix has an indicatory *ñ* (Pāṇ. VI. 1.197). Juṣanta is unaccented (Pāṇ. VII. 1.28). Vahnayaḥ is accented on the first syllable, owing to *nit* (elision of *n*); the second syllable becomes circumflex (Pāṇ. VI. 1.197).

Philosophical significance.—According to D., God commands the wise to be free from malicious and harmful to others and to bestow happiness to the people by their wisdom. Lahiḍi takes the idea that the worshipper is praying to the all-gods that they may accept his *sacrificial works*; that is, the sacrificer may be gifted with divine qualities. The word *asridha* indicates the idea of entertaining emancipation

(*mokṣa, mukti*) for the people (Ān., Rgh.). By *vahni*, Ān. and Rgh. mean one holding the universe'. The epithets *asridha*, *chimāyasu*, *adruha* and *vahni* seem to convey the ideas of 'immortality', 'superhuman power' and 'wisdom' (hence capable of bestowing grace which cannot be expected from human agency), 'being ever happy', (hence capable of bestowing happiness here and hereafter) and 'bringer' (of such grace as to relieve them earthly troubles, and give them emancipation).

10. Pāvakā nah Sarasvatī vājebhir vājinivatī, Yajñam vaṣṭu dhiyāvasuh.

Quoted in VS. 20. 84 ; SV. I, 189 (I. 2. 2. 5. 5.) ; MS. 4. 10. 1 ; KS. 4, 16 ; TB 2. 4. 3. 1 ; AA 1. 1. 4. 16 ; first pāda in AśvŚ 2. 8. 3 ; SŚ 2. 4. 4. and 7. 10. 15 and in Maitr. Śr. S. 5. 1. 6. 26 ; Nir. II. 26 ; Pāvakā nah in KS 11. 13 ; 20. 15 ; KŚ. 9. 8. 17.

Ritual application. Used in inviting the Aśvins to the Sautrāmani sacrifice. Also applied in Frauga, in the *havis* to Sarasvatī. In Abhijit rite, the present and the next two passages are used in the morning pressing of the Some juice.

Paraphrase. May Sarasvatī, the purifier (pāvakā) having food [or deeds connected with food] (vājinivatī) and source of wealth (dhiyāvasuh), desire (vaṣṭu) our (nah) sacrifice (yajñam) through work (vājebhih).

Notes on words. Pāvakā, adj. qualifying Sarasvatī. [Pāvakā = 1/ pū (1/ puñ, to purify, Dhātupāṭha, 966, 1483) + 1/ nūl (aka) (Pāṇ. III. 1.133) ; or according to Sāyaṇa, = pāva (from 1/ pū), purification, + 1/ kai, to sound (Dhātupāṭha, 916) + ka (a) (Pāṇ. III. 2.3) ; + āt (fem. suffix) = pāvakā.—1/ Pū corresponds to Indo-germ. peue-, peuāx, 'to cleanse'. Goth., fon. Germ., vet, fiur. Gr., pug. Modern Persian, pāk, also pāva or pāvā ; in Turfan mss., pavōg, from pavā (see Bartholomae Wörterb. P. 97. n. 4). Persson (p. 677) thinks that both the forms, namely pāvaka and pavaka, are probably correct ; or there is simply an exchange of quantity]. Durgācārya (Nir. 11. 27) makes pāvakā 'one cleansing by water. According to G. (Gloss.), the word means (1) purifying, making clear (I. 64. 2, 12 ; IV. 51. 2 ; VII. 3-1 ; VII. 49. 2 ; VIII. 74. 11 ; X. 45. 7 ; etc.) and (2) becoming clear (III. 31. 20 ; IX. 24. 6, 7). In Gr. (Wörterb.) pāvaka, adj. is taken to be a metrically fixed form for pavakā, the latter occurring in several places (III. 21. 2 ; IX. 101. 2). ; he gives the meanings, 'clear, brilliant, burning, mainly combined with śuci or śucayat ; it is used as an epithet, particularly of Agni, Maruts, and Soma and rarely of Varuṇa, Āditya, Day and Night, Morning light, Goddesses of the Door, Indra and Sarasvatī. The word has been here used in the following senses : (1) pure (G., R. C. Dutt) ; (2) purifying, purifier (K. M. Banerjee, Sk., S., Ān., J., Rgh., W., D., V., Lud., Benfey, Ramānāth) ; purifier (of the heart) (L.) ; (3) bright, glittering, lustrous (Gr., Grf., Rosen). It has been used elsewhere in the following senses :

Pure, sacred.—L., VI. 15. 5 ; IX. 101. 20. etc., Lud., Grf. VI. 15. 7.

Purifier, purifying.—L., G., W., Grf., R. C. Dutt.

Blazing, flaming.—Gr.

Following the original significance of the Indogermanic period, we take the meaning 'purifier', 'cleanser', to be appropriate here, both literally and figuratively (purifier of the body, as well as of the mind).

Sarasvatī [= Saras + matup (mat) + nīp (i) = Saras + vat (Pāṇ. VIII. 2. 9) + i; Saras = sr, to move (Dhātupāṭha, 936, 1100) + asun (Uṇādi, 638).—Saras: According has its corresponding Gr. *elso*, swamp, brook; related to it, are also Goth. *ahva* = Lat. Fick (1890, P. 328) gives the significance 'water' to *saras* and derives it from *sar*, and Lett. *sile*, and has the significance of trough, bucket (from which is derived water-basin, pond, sea); he considers it, alternatively, to be another word, mixed up with one *pi-sala*), *eleio*, to take, but Persson takes it to be uncertain. Further, the Baltic words *sl-io*, *sl-iē* are related to the Lat. *sol-eo*, to be accustomed, which seems to be derived from the same root as *sedeo*, *sedo*, *solum* (Smith, Latin-English Dic.). The last Lat. word, *solum*, as Persson thinks, is comparable to the words, enumerated above. He also shows the relation of *solum* with *sedere*, the two being taken as examples of dialectic change of *d* into *l*. The possibility of such a change has already been shown (Conway, Ind. Forsch. 2, 157 ff.; Petr., Bezz., Beitr., 25, 127 ff.; Brug., 1, 533; Sommer's Lat. Laut- u. Formenl., 193). The word 'sarasvati' has its zend. equivalent *Harauquite* and old Persian *Harauvati*]. According to Nir., the word has three meanings: (1) river (2.23); one of the thirty-seven synonyms of rivers (2. 24). (2) the name of a deity (2.23); the goddess of speech (*vac*) (11.27). (3) the name of a river (9. 26); the word is derived thus: Saras, water + vati. In Brhaddevatā, we have plenty of references to Sarasvati. Sarasvati is speech and Sarasvat is so called because he has lakes (II. 51). *Vāc* (speech) becomes Aditi and Sarasvati when she resides in the middle (region) (II. 76). *Vāc* is further identified with Suryā (Dawn) and Gaurī (I. 164. 41) (II. 81). According Šaunaka, the author of Brhaddevatā, the Sarasvati (in I. 3. 10-12) is praised in two ways, as a river and as a deity. She is praised as a river in II. 41. 6, III. 23. 4, VI. 52. 6, VII. 95. 2, VIII. 21. 18, X. 64. 9; according to Yāska, also in VI. 61. 2. Again (in IV. 39), *vac* is called Sarasvati and *Prāṇa* (Breath) is Sarasvat. The story of Nāhusa and Sarasvati (of R. V. VII. 95-96) is told in VI. 20-24.

Sāyaṇa gives the following senses: (1) river [I. 142. 9; I. 164. 52; II. 30. 8 ('a running Goddess-river diefied')]; (2) name of a river (I. 3. 12; II. 41. 16; III. 23. 4; VI. 41. 4, 7, 10, 11, 13; VI. 52. 6; VI. 61. 2; VII. 36. 6; VII. 95. 1, 2; VII. 96. 1; VIII. 21. 17, 18; X. 64. 9; X. 65. 13); (3) name of a Goddess (V. 43. 11; V. 46. 2; VI. 49. 7; VI. 50. 12; X. 17. 7; X. 30. 12); (4) Goddess of the sky (I. 188. 8); (5) Goddess of speech (madhyamicā vāgdevī, probably the goddess of sound in the middle region, the thunder of the atmosphere). (II. I. 11; III. 4. 8; III. 54. 13; V. 42.12; VII. 39. 5; VII. 40-3; IX. 67. 32); elsewhere he remains silent about the significance of *sarasvati*. Geldner (Glossar) gives it as the name of the wellknown sacred river and her presiding goddess. Grassm. (Wörterb.) gives the following meanings: (1) Name of a river, partly Indus and, in part, to a smaller river later called by this name (III. 23. 4, mentioned with Drśadvatī and Āpayā), (2) revered as goddess (I. 164. 49; II. 41. 16, 17; VI. 49. 7; VI. 61. 1-8, 10, 11, 13; VII. 95. 6; VII. 96. 1, 9-6; IX. 67. 32; X. 17.

8, 9 ; X. 30. 12), and (3) invoked with other rivers [II. 30. 8 ; V. 42. 12 ; VI. 52. 6 ; VIII. 54. 4 (Bālakhilya) ; X. 64. 9 (with Sarayus Sindhu) ; X. 75. 5 ; X. 184. 2] ; also (4) with other deities, as Indra, Maruts, Aśvins, Puṣan, etc. (I. 89. 3 ; II. 32. 8 ; III. 54. 13 ; V. 43. 11 ; V. 46. 2 ; VI. 50. 12 ; VII. 9. 5 ; VII. 35. 11 ; VII. 36. 6 ; VII. 39. 5 ; VII. 40. 3 ; VIII. 21. 17, 18 ; IX. 81. 4 ; X. 65. 7, 13 ; X. 131. 5) ; (5) as Goddess of speech (I. 3. 10—12) and in this sense mentioned with (6) with Idā and Bhārati (I. 188. 8), or (7) with Idā and Mahi (I. 13. 9 : V. 5. 8), or (8) with Hotrā, Bhārati, Idā, Mahi (I. 142. 9), or (9) with Hotrā, Bhārati, Idā (I. 192. 11).

We shall now see in what different senses the word *sarasvatī* has been used in the R̄gveda. In dealing with the subject we shall take into account (i) the ṛk itself, (ii) other ṛks of the hymn, (iii) the sage, who composed the hymn and (iv) his family, in the case of the family collections.

(1) The river Indus or Sarasvatī (the modern Sarsuti) simply or personified as a goddess.—I. 3. 10-12. According Sāyaṇa, the goddess of speech personified in the first two ṛks and a Goddess in the form of river in the last. According to Gr., the Goddess of speech. But taking the words *pāvaka* (cleanser by water) and *arna* (river) we take the sense of 'some river or the same deified'. As the ṛk is composed by Madhucchandā, the son of Viśvāmitra, whose hermitage was on the western bank of the present Sarsuti (in Kurukṣetra) (Mahābh., Śalya., ch. 43), we take it to mean the present Sarsuti. We do not think that any reasonable person will go to invoke a river far distant from his place by leaving a similarly large river situated close by and equally revered.—II. 30. 8 ; II. 32. 8 ; II. 41. 16-18. The hymns of the second mandala on Sarasvatī are all composed by Gr̄tsamada, Gr̄tsamada was Śunahotra's son and was sixth in descent from Atri (Principles of Pravara and Gotra, Mysore Series, No. 25). Viśvāmitra formed the fifth generation. Further, Gr̄tsamada went over to the family of the Bhṛgus. Of eight times the Sarasvatī was invoked by him, he twice mentioned (II. 1. 11. ; II. 3. 8) her with Idā and Bhārati, the three representing three forms of fire recognised by other sages as well. Once (II. 35. 5) he mentions them as the 'three goddesses'. In II. 30. 8, he praises her with Indra and the Maruts, both connected with rains and storms. In II. 32. 8, he simply invokes her as a goddess. Of II. 41. 16-18, the first stanza mentions Sarasvatī as the 'greatest of rivers' and in the last one she is called *rtavari* one having waters, (Sāyaṇa ; in Nir., *rta* = water). According to K. C. Chattapādhāya (Journ. Dep. Letters, 15, 1927, No. 11), the Sarasvatī of II. 30. 8 is better taken to be the Indus ; the Sarasvatī in II. 41. 16 is taken to be the Indus according to Roth (Wörterb.) ; while K. C. Ch. considers the significance 'not precise'. We may hold, taking into account the residence of the Bhṛgus in Prayāga (or Allahabad), that here (in II. 30. 8 ; II. 32. 8 ; II. 41. 16-18) also the R̄gvedic Sarasvatī is the modern Sarsuti. The passage 'greatest of the rivers' conveys no importance as when one invokes a deity he always gives him or her the highest possible epithets. The Sarasvatī of II. 30. 8 and II. 32. 8. may be the goddess of thunder ; but as the composer is the same, it does not seem probable that the same person will use the same word in such widely different senses.—III. 23. 4. The hymn 23 is composed by Devaśrava and Devavata, sons of Bharat. In the principles of Pravara and Gotra, they

are mentioned as the sons of Viśvāmitra. Bharat is given as the sixth in descent from Atri and Viśvāmitra as the seventh from Atri, both descending from Purūravā, the great-grandson of Atri. The river is mentioned with Drṣadvati (the modern Chitrang, Chautang or Chitang) and Āpayā (the modern Apagā) (See N. L. Dey's Geographical Dic.). It is evidently the modern Sarsuti. The later hermitage of the sage Viśvāmitra was on the western bank of the Sarasvatī (in Kurukṣetra) and the earlier ones further east (See Dey's Geographical Dic.)—VI. 49.7 ; VI. 50.12 ; VI. 52.6. All of these were composed by Rjiśvān, the son of Bharadvāja. The first and the third ṛks have clear indications of the Sarasvatī as a river. Although the second does not show any thing, we may take it to mean the river, as it is composed by the same sage. K. C. C. takes the first and third as the river Indus. Now, the hermitage of Bharadvāja was situated in Prayāga (Allahabad). It is more probable that his son will invoke the river much close to his residence than one which is situated so far off. So, we may take it to be the Sarsuti.—VI. 61. A hymn dedicated to Sarasvatī by Bharadvāja. K. C. C. takes VI. 61.2 to indicate the Indus, as the river is said to strike on the mountains. He also discusses the word *Pārāvataghni* (the destroyer of the Pārāvatas as an epithet of the Sarasvatī) and comes to the conclusion that it does not refer to any particular tribe. Other oriental scholars mean by the term 'coming from a distance', 'dashing against the rocks'. He also finds the Indus referred to in the stanza 3. He takes *Ksītibhyo' vanīravinda* to mean 'and you found the tribes rivers' and *visam evyo asrava* 'but you made poison flow to the enemies or the demons'. The first passage may simply mean 'you gave land to the people', probably referring to the formation of soil by the shifting of the course of the river. In the second verse *visa* is 'water' (See Nir. 2.24) ; hence the passage means 'you poured forth water to them (the people)'. K. C. C. again mentions the verses 8, 9, 10, 12, as all referring to the Indus. The epithets in the verse 8 are all applicable to the Sarsuti which was quite a large river in the Vedic period. The word *saptasvasa* means 'having seven sisters' may simply refer to seven neighbouring rivers which joined it to flow into the indus. Thus it can be applied to the Sarsuti of the Vedic times. The word *saptadhatu* 'having seven members' may be identical in sense with *saptasvasā*. *Pañcājala* may mean 'arising from five streams'. These epithets seem to be equally applicable to the Indus or the Sarsuti, but taking into account the residence of the composer we are inclined to regard it as the Sarsuti.—VII. 9.5 ; VII. 35.11 ; VII. 36.6 ; VII. 40.3 ; VII. 95 ; VII. 96. All these stanzas and hymns were composed by the sage Vasiṣṭha. The westernmost hermitage of Vasiṣṭha was situated at Mount Abu, on the Aravali Hills, in Rajputānā. The Sarāvati in the first two stanzas can be taken either as a river or as the goddess of thunder, but ; in consideration of the following, we are inclined to take them as referring to the river Sarasvatī, as composed by the same sage. The third stanza is taken to mean the Indus by K. C. C., but we take it to mean the Sarsuti. The word *Sindhumatā* is taken to mean 'one having the Sindhu for her mother', and the word *saptatī* to indicate 'seventh'. The fourth stanza not indicating anything is taken by us to refer to the river on the same ground as the first and the second. The last two hymns are dedicated to the river Sarasvatī and K. C. C. takes them to mean the river Indus. The first stanza might perhaps have indicated both the Sarasvatī (the Sarsuti) and the Sindhu (the Indus); this seems to be

shown by the word *anya* (other). In the second stanza, Nahuṣa (from Rāmāyana) belonged to Ikṣāku family and was a king of Ayodhya. As he travelled in a chariot (see the story in Br. Dev. VI. 5), his coming to the bank of Sarasvatī does not prove either way or rather proves that Sarasvatī is the present Sarsuti river. The word āsamudrāt may mean that the river reached the sea or nearly reached it. The main part of the first hemistich of the third stanza is taken by K. C. C. to mean 'he who was a child before has become a potent bull now' applies equally well to the Sarsuti, as the river in the Rigvedic time is shown by its dry bed to be at least as wide as the Indus (See Map of Panjab issued by the Surveyor-General of India). In the fourth stanza, the words *sakhībhyah uttarah* (surpassing her associates) are equally applicable to the Indus and the Rigvedic Sarasvatī. In the fourth, fifth and sixth stanzas we have clear reference to sacrifice performed by Vasiṣṭha on the bank of the Sarasvatī. We are inclined to take the Sarasvatī here to represent the present Sarsuti, and not the Indus.—VIII. 21. 17, 18. The twenty-first hymn was sung by Sobhari, the son of Kaṇva, in praise of the gift by the king Citra. The two stanzas refer to the sacrifice performed by the king on the bank of Sarasvatī. K. C. C. finds no data to find out the actual nature of Sarasvatī. It is highly probable that the Sarasvatī here represents the present Sarsuti. In Bṛhaddevatā (VI. 58-62) we are told that the king Citra held his sacrifice in Kurukṣetra.—VIII. 54. 4. This is a Bālakhilya stanza composed by Pragātha. Here we have mention of the Sarasvatī and *Sapta Sindhava* (seven rivers) along with several other deities. K. C. C. takes the Sarasvatī to be the Indus. We are inclined to have the same view here.—IX. 67. 32. The hymn 67 is composed by Pavitrā or Vasiṣṭha or both. There is no clear indication of the nature of the Sarasvatī. K. C. C. takes her to be 'any river'. Considering the author to be Vasiṣṭha, she may be the present Sarsuti.—X. 30. 12. K. C. C. could not decide which river is meant. We are inclined to believe that the author meant a river in general.—X. 64. 9. The hymn was composed by Gaya, of the Atri family. Mentioned with the Sindhu (Indus) and Sarayu (Chogra or Gogra), it is evidently the river Sarsuti.—X. 75. 5. The Sarasvatī is here invoked with Gāṅgā (the Ganges), Yamunā (the Jumna), Satadru (the Sutlej), Paruṣṇi (the Ravi), Asikṇi (the Chinab), Vitastā (the Behat or Jhelam), Marudvridhā (the united stream of the Jhelum and the Chenab), Ārjikiyā (the Bias) and Suṣomā (the Indus). It is thus the modern Sarsuti.

(2) *Sarasvatī* has been invoked with *Ida* and *Bharati* (I. 13. 19; I. 142. 9; I. 188. 8; II. 1. 11; II. 3. 8; II. 35. 5; III. 4. 8; IX. 5. 8; X. 110. 8). All the stanzas in which the three goddesses have been praised together belong to the Āpri hymn (praise of fire recited in animal sacrifice), except in II. 35. 5, where we have mention of 'three goddesses' only (no name) and which is dedicated to the deity *Apam Napat*. Sāyaṇa takes them conjecturally the three female deities under consideration. *Sarasvatī* is taken as the Goddess of Speech by the scholars. *Ida* (or *Ilā*) is the Goddess of holy speech (Roth) or the Goddess who bestows her gift from pouring forth of praise (Gr.). *Bharati* is taken as the Sunshine considered as a Goddess (Roth) or a Goddess of Speech (Gr.). We are inclined to take them as the three forms or representations of the fire belonging to the three regions of the world. *Bharati* may be taken as the Sun's rays which represent the fire of the Heaven. The term *hotṛd*

(the performer of sacrifice) is found in connection with Bhārati in two places and are taken as a substantive, meaning another goddess. The word may be taken as an epithet of Bhārati signifying conductor of the sacrifice (one who invokes the gods and goddesses to the sacrifice). *Sarasvatī*, in our opinion, was originally the Goddess of thunder and later became the Goddess of speech. The close connection of thunder with lightening is well known. We have already set forth this view above. Thus, this goddess is one of the middle (atmospheric) region. Lastly, the Goddess *Ilā* is one of the earth. Her close connection with hundred autumns (i. e., years) no doubt indicates human life of one hundred years. The prayers wanted to live the full span of life of hundred years so that they might be gifted with vitality for such a long period. She may be taken as the 'Goddess of the vital fire or force' on the earth. Her connection with the deities as well as with the human beings is distinctly mentioned in III. 4.8 (See Mon.-Will. Dic.).

(3) Sarasvatī as the goddess of speech (originally the deity of thunder as noted above).—I. 89.3. It might refer to the deity of thunder or to the river.—II. 30.8 ; III. 54.13. Sarsvati is clearly the goddess of thunder.—V. 42.12 ; V. 43.11 ; V. 46.2. According to Gr., the Sarsvati of the first stanza means some river, the Indus or Sarsuti, and the second and the third stanzas mean some goddess. K. C. C. takes the first and second stanzas to refer to the Indus. All these three hymns belong to Atri family : The first was composed by Atri or his son, Bhauma. The second was composed by Atri and the third one by Pratiksatra, a descendant of Atri. In the second stanza, the goddess is invoked from the heaven and from the cloud (*parvata*). The first stanza can be interpreted in two ways. Without changing the text, Sarasvatī may be taken as the wife of Indra [as the term *patni* (wife) is in singular] and the 'rivers' invoked separately ; or, as Sāyaṇa has done, we can change the word 'wife' into 'wives' and make Sarasvatī and the rivers the wives of Indra. We prefer the first interpretation. In the third stanza Sarasvatī seems to be a goddess of thunder.—X. 81.4 ; X. 65.1, 13. Both, being composed by the same sage, indicate the goddess of speech.—X. 66.5. This is also composed by the last author, hence it is taken to refer to the goddess of speech.—X. 131.5. As Sarasvatī is said to have accompanied Indra, we take her to mean the goddess of thunder (secondarily the goddess of speech).—X. 184.2. Considering the context, we take her as the goddess of speech (rather the goddess of heaven).

Sarasvatī as a river. Taking into account the residence of the sages and other factors, we are obliged to identify it, in nearly all cases, with the Sarsuti river of to-day. In Atharvaveda, we have mention of three Sarasvatīs, which are taken to be as the Helmand of Afghanistan (Harakhaiti of Avesta), the Indus and the Sarsuti (Ragozin's Vedic India). It is highly probable that when the Aryans began to perform well-organised sacrifices they have advanced greatly towards the east from the north-west corner of India and have settled down as agricultural people. They were now too far off from the Indus to perform any sacrificial rite on her bank and invoke her in their songs.

Course of the ancient Sarasvatī. Following the researches of the various scholars (R. D. Oldham, JASB, 1886, p. 322 ; C. F. Oldham, JRAS, 1893, p. 51 ; Maps of the Cambridge History of India, vol. I. Ancient India ; map of Punjab published by the Surveyor-General of India, *Ancient India as described by Megasthenes and Artian* ; etc.).

we may, with diffident, describe briefly the course of the Rigvedic Sarasvatī. It was a large river. Arising from the hills of Sirmur in the Himalayan range, probably from five streams (pañcājatā), it flowed westwards and downwards. It received Dr̥ḍabhati (the modern Chitrang) from the east. Apayā flowed into Dr̥ḍabhati. The old course of the Sarasvatī was south of the present one. The present day Sarsuti is joined by the Markanda higher up from the west and the united stream ultimately joins the Ghaggar (Gharghar) which was evidently the lower part of the Sarasvatī (Panjab Gaz., Ambala Dist., Ch. 1). It ran in a south-west direction towards the sea. Its course is now shown by the dry river bed of Hakra. It either joined the Sutlej which immediately ended in the Indus or directly flowed into the Indus. The Indus at this situation was far to the east than it is now and used to flow into the Rann of Kach. Max Mueller thinks that the river flowed into the sea directly, basing his contention on Rv. VII. 95.2 (SBE, 32, p. 69). According to the AB (II. 19), the region at some distance from the river was even then desert (see Muir's Sanskrit Texts, vol. 2, p. 393). The disappearance of the river in the sands is mentioned in Mahābhārata (Vāna Parva, Tirthayātrā) and in Manu Samhitā (I. 21). We are inclined to mean the river Sarsuti by 'Sarasvatī' here.

Vājebhīḥ [Instr. pl. of vāja; vāja = *v* vaj. to go, (Dhātupāṭha, 252) + ghañ.—The *v* vaj = Indogerm. *ueg*, freshen, move, be active. (Pokorny Wörterb. der Indogerm. Sprachen, p. 246). Gr., *a* (*F*) *exo*, I grow, I increase. Got., *wahsja*, I grow. Av., *vāza*. English, *wing* (?). Anglo-saxon, *waecnan*, *wik*]. In Nir. (III. 9), the word *vāju* is mentioned as one of the twenty-eight synonyms of 'food' and of the twenty-six synonyms of 'fight.' Oldenberg (ZDMG, 50, 443 ff) gives the following meanings : power, goodness, wealth, race ; originally, quick, energy with successful outcome. According to G. (Glossar), the word has been used in the following senses : (1) Victory, the power of victory, extraordinary power and speed (I. 145. 1 ; 91. 18 ; V. 85. 2 ; VIII. 19. 18 ; X. 39. 10). (2) Prize of victory, booty of war ; thence endowment for the priest and singer of the hymn ; thence, in the wider sense, any sort of gain, reward, prize, profit, any desired present (I. 5. 3 ; 11. 1, 3 ; 116, 19 ; 124. 13 ; 167. 1., II. 12. 15., III. 30. 11, 21 ; 16. 6., IV. 4. 14., V. 4. 1., VI. 17. 2, 14., VII. 1. 3 ; 25. 6 ; 32. 11 : 36. 8 ; 42. 6 ; 93. 6 ; 95. 6., VIII. 2. 19, 24 ; 75. 4 ; 96. 20 ; 102. 3., IX. 96. 8, 16., X. 192. 6., probably also III. 27. 1, 11). With victory (prize of victory) smoothly, the booty to gain (I. 5. 9 ; 73. 5., III. 25. 2., IV. 17. 8, 9., VII. 32. 14, 20 ; VI. 33. 2., X. 75. 3.), the reward to earn or receive (VI. 17. 15., X. 62. 11) ; with *bhr*, to carry (or gain) the prize (the victory) (I. 64. 13., X. 147. 4) ; with *abhr* VIII. 1. 4 ; *vajān abhidru*, for the war, for the prize, for the race to run (X. 75. 2). (3) Combat, dispute, emulation, contest, driving competition ; next in loc. *vāje*, *vajesu*, in the victory, in the prize of victory. (I. 4. 8 ; 81. 1 ; 85. 5 (= ājau I. 51. 3) ; VI. 48. 2., VIII. 70. 8) ; also in the dispute on the distribution of the offerings between the rivals (competitors) (X. 81. 7) ; *vajaya*, to the prize of victory, to the contest, to the victory (IX. 3. 3, 4). (4) Power (AV. IV. 4. 8). (5) Bird of prey (probably Astur gentilis Linn.) (III. 26. 4., V. 84. 2 (to the breath) ; III. 27. 1, 11 (or these three to No. 2 ; cf. VII. 1. 3). (6) Name of the youngest of the three R̥bhus (IV. 33. 3., VII. 48. 1 ; according to Sāyana also VII. 36. 8). Gr. (Wörterb.) rightly considers the original (ground) significance as power, vigorous power, alertness, particularly laying stress

upon the idea of 'swiftness,' the significance is thence widened to that in which power or swiftness comes to be important, namely, 'combat,' 'foot-race'; or to that which is obtained by efforts or struggles, 'booty,' 'prize of the foot-race'; further, that which gives activity, namely 'refreshment, nourishment, food, offering-food, offer'; and, on the other hand, 'wealth, well-being, rich gift,' in a concrete sense, one with swiftness or strength, namely 'the horse,' 'the robust' as referring to one of the Rbhus. The various meanings in which the word has been used according to Gr. are noted below : (1) Power, strength (I. 27. 8, 11 : 110. 6; 169. 4; 181. 5, 6., III. 25. 3., IV. 22. 3., V. 15. 5., VI. 25. 11; 32. 4., VII. 19. 6., X. 31. 5; 50. 3.); (2) swiftness (of the steeds) (V. 85. 2., X. 39. 10); (3) combat (I. 4. 4. 8, 9; 7. 4; 10. 10; 30. 6, 7; 63. 6; 81. 1; 85. 5; 91. 16; 129. 4; 138. 2, 3., II. 23. 13., III. 11. 9; 37. 6; 42. 6., IV. 37. 5., V. 4. 6; 23. 1; 35. 1; 86. 1, 2., VI. 14. 5; 14. 5; 48. 2; 61. 6; 61. 12., VII. 38. 8., VIII. 11. 9; 21. 1; 22. 2; 46. 9, 13., 15., 20., IX. 31. 4., X. 10. 81, 7.); (4) foot race (I. 130. 6; 176. 5., IX. 3. 3; 63. 19; 65. 11., X. 6. 6.); (5) booty (I. 27. 9; 64. 3; 73. 5; 100. 19; 123. 2; 129. 2; 174. 4., II. 24. 9; 26. 3., III. 15. 5., IV. 16. 11, 16; 17. 8, 9., VI. 8. 6; 10. 6; 13. 1; 26. 1, 2; 45. 12; 46. 1, 2; 60. 1., VII. 21. 7; 25. 5; 32. 14; 56. 23., VIII. 33. 3; 95. 9; 103. 5., IX. 44. 6; 61. 20; 83. 5; 86. 12, 34, 40., X. 47. 1; 67. 10; 75. 9; 99. 3.); (6) prise of foot-race (IV. 5. 13., VI. 33. 2., IX. 38. 1; 51. 5; 57. 1; 62. 18; 64. 29; 67. 4; 70. 10; 82. 2; 86. 3; 87. 1, 6; 90. 1; 92. 2; 96. 8, 16; 108. 2.); (7) refreshment, food, nourishment (I. 91. 18; 117. 1., VI. 24. 3., X. 5. 4; 96. 9.); (8) offering, food of offering; drink of offering (I. 36. 2., III. 12. 9; 27. 1, 8, 11., IV. 3. 15; 21. 8., V. 9. 2., VI. 45. 29., VII. 1. 3; 67. 5., VIII. 31. 6; 38. 1; 52. 4., IX. 99. 2; 110. 2., X. 61. 9; 73. 3; 142. 6; 149. 5.); (9) rich nourishment, wellbeing (I. 3. 10; 5. 3. 9; 11, 1. 3; 27. 5; 29. 2; 30. 8. 22; 36. 12. 13; 43. 8; 48. 11. 12. 16; 53. 5; 63. 9; 77. 5. 7; 79. 4; 92. 7; 101. 11; 116. 19; 117. 10. 11; 121. 14; 122. 12; 124. 13; 145. 1; 167. 1; 180. 6., II. 1. 10; 2. 7; 4. 8; 6. 5; 11. 16; 12. 15; 17. 8; 31. 7., III. 2. 4; 10. 6; 14. 6; 15. 6; 16. 6; 19. 1; 22. 1; 25. 2; 30. 21; 49. 4; 61. 1., IV. 4. 14; 8. 7; 12. 3; 16. 8; 22. 10; 32. 6, 7, 9., V. 9. 7; 10. 1; 23. 2; 25. 7; 39. 3; 41. 1; 43. 2, 9; 44. 10; 65. 3., VI. 1, 11; 13. 3; 17. 2, 14, 15; 21. 2; 24. 2; 36. 1; 37. 5; 41. 23; 45. 21; 46. 10; 50. 6; 54. 5; 60. 13; 61. 4; 65. 3; 70. 5., VII. 5. 9; 19. 11; 23. 4; 26. 5; 27. 4; 32. 11, 12; 36. 8; 42. 6; 57. 5; 60. 11; 81. 6; 93. 1, 2, 8; 95. 6., VIII. 1. 4; 2. 24; 2. 31; 16. 12; 21. 8; 24. 18; 25. 20; 26. 25; 45. 28; 46. 11; 54. 6; 60. 18; 61. 4; 69. 7; 75. 4; 81. 8, 9; 88. 2; 92. 3, 30; 102. 9; 103. 9, 11., IX. 1. 4; 6. 3; 7. 9; 18. 6; 20. 2; 23. 6; 31. 2; 33. 2; 35. 4; 37. 5; 52. 1; 54. 4; 56. 2; 62. 16; 63. 12, 14, 18; 68. 7; 76. 3; 77. 3; 82. 5.; 87. 5.; 90. 4.; 91. 4.; 93. 10.; 110. 4.; 110. 7.; X. 11. 5; 23. 3; 25. 11; 26. 7, 9; 28. 12; 35. 13; 40. 1; 47. 5; 48. 1; 61. 27; 62. 11; 66. 11; 69. 3.); (10). horse, particularly that of the war-chariot. (I. 52. 1., II. 1. 12., III. 2. 3; 26. 4; 30. 11.; IV. 29. 1.; V. 54. 14; 84. 2., VI. 18. 1., VIII. 2. 19; 3. 11; 19. 18., X. 12. 5; 106. 5.); (11) One of the three Rbhus mentioned with others (I. 161. 6., IV. 33. 3, 9; 34. 1; 36. 6., VII. 48. 2.); (12) mentioned with the first (rbhu, rbhukṣa, rbhukṣan) (I. 110. 7, 9; 111. 4. 5., IV. 34. 3-5; 35. 3, 6; 36. 2-4, 7; 37. 1, 3, 7, 8., V. 42. 5., VI. 50. 12., VII. 37. 1, 4; 48. 1., X. 23. 2; 74. 10; 93. 7); (13) in plur., signifying all the three Rbhus.

The word is used here in the following senses : food [S. (vājebhīḥ, for accepting the food offered in the form of *havis* or for granting food to the sacrificer), Ān., J., Rgh., Sk.] ; offered food (K. M. Banerjea.) ; offered viands (W.) ; refreshments (Gr.) ; offerings (L., Benfey) ; tribute (R.) ; discretion (G.) ; eager love (Grf.) ; strength (Lud.) ; attainment of all forms of knowledge (D.). As Grassmann gives an exhaustive list of meanings in which the word has been used in different places, we do not think it necessary to cite the different senses in which the vedic scholars have used it elsewhere.

Vājinivatī, adj. qualifying Sarasvati. [vāja + ini (Pāṇ. V. 2. 115) + i = vājini ; vājini + matup = vājini + vat (Pāṇ. VIII. 2.9.) + nīp = vājinivatī]. In Nir. (2. 19) the word is cited as one of the sixteen synonyms of dawn ; elsewhere (11. 26, 12. 6) it signifies 'one with food, giver of food'. Further, *vajin* is given as one of the twenty-six synonyms of 'horse' (Nir. 2. 27) ; it is further called 'swift runner, dreadful, i.e. it inspires terror in the heart of those who look at him (commentator, Durga) (2. 28 ; also 3. 3 ; 7. 20 ; 10. 31 ; 12. 43). Geldner (Glossar) gives the following meanings of *vajin* : (1) one having triumph at power, rich in victory, valorous ; fighter ; combatant ; hero (I. 11. 2 ; I. 23. 19 ; I. 163. 12 ; IV. 38. 10 ; VII. 32. 14, 23 ; VIII. 2. 38 ; X. 34. 4. etc.). (2) Subst., mas., battle-horse, race-horse, horse (I. 69. 5 ; IV. 38. 2, 7 ; V. 56. 7 ; VI. 75. 6 ; etc.). (3) good gift, bringing rich reward or prize (as from a victorious battle) (III. 6. 1 ; 61. 1.).

Vajinivat means 'provided with a steed' (X. 75. 8). According to Gr. (Wörterb.) the word *vajin* conveys the following senses : (A) One provided with vāja. (B) (1) swift, mostly with the secondary sense of vigour (I. 23. 19 ; 34. 9 ; 64. 6 ; 117. 6, 9 ; 129. 1, 2 ; 135. 5 : 162. 1, 8, 18 ; 163. 12 ; III. 20. 2 ; 29. 6 ; 38. 1 ; 53. 5 : IV. 36. 6 ; 38. 2, 10 ; 39. 6., V. 6. 7 ; 30. 14., VI. 67. 4., VII. 7. 1 ; 34. 1 ; 37. 6 ; 41. 6 ; 44. 4 ; 70. 1 ; 104. 6., VIII. 25. 24 ; 43. 25., IX. 6. 2, 5 ; 15. 5 ; 32. 1 ; 53. 4 ; 62. 18 ; 63. 17 ; 64. 4 ; 87. 1 ; 93. 1 ; 96. 9, 15 ; 97. 45 ; 107. 5 ; 109, 6, 10, 19., X. 34. 4 ; 39. 10 ; 56. 3 ; 93. 8 ; 103. 10 ; 143. 2 ; 188. 1.). (2) mas. Race-horse, steed (I. 116. 6 ; 130. 6 ; 162. 12, 21, 22 ; 163. 5 ; 175. 1 ; 176. 5., II. 5. 1 ; 10. 1 ; 13. 5 ; 24. 12 ; 32. 3 ; 34. 7., III. 27. 3 ; 30. 18 ; 53. 6, 23., IV. 3. 12 ; 6. 5 ; 11. 1, 4 ; 38. 7 ; 40. 4 ; 58. 7 ; 94. 6., V. 1. 4 ; 6. 1 ; 56. 7 ; VI. 2. 8 ; 47. 12 ; 75. 6., VII. 1. 14 ; 38. 7, 8., IX. 14. 7 ; 17. 7 ; 21. 7 ; 26. 1 ; 28. 1 ; 36. 1 ; 37. 1 ; 45. 4 ; 64. 29 ; 65. 11 ; 66. 10 ; 74. 1, 8 ; 80. 2 ; 86. 11 ; 87. 4 ; 89. 4 ; 94. 1 ; 100. 4 ; 106. 11 ; 109. 17., X. 31. 11 ; 56. 2 ; 64. 6 ; 66. 10 ; 71. 5, 10 ; 178. 1.). (3) adj. strong, vigorous, valiant (II. 43. 2., IV. 37. 5., VI. 7. 3 ; 13. 6., IX. 97. 10., X. 56. 3 ; 115. 6.). (4) mas. Hero, Hero of war (I. 4. 8 ; 66. 4 ; 69. 5 ; 74. 8 ; 133. 7., V. 6. 3., VI. 2. 2 ; 26. 2., VII. 4. 8 ; 90. 2 ; 95. 3., VIII. 32. 18 ; 46. 15 ; 62. 12 ; 94. 34., X. 103. 10.). (5) adj. mas. strong, hero of gods (I. 4. 9 ; 11. 2 ; 106. 4., II. 24. 13., III. 2. 14 ; 21. 7 ; 60. 7., IV. 37. 4., VI. 16. 48 ; 24. 2 ; 55. 4., VII. 36. 7., VIII. 2. 38 ; 3. 2 ; 16. 3 ; 43. 20 ; 85. 8 ; 94. 34., IX. 7. 1 ; 62. 2 ; 65. 9., X. 87. 1 ; 103. 5 ; 141. 5.). (6) adj. Rich, wealthy (II. 24. 10., III. 61. 1., VI. 61. 6., VIII. 4. 20 ; 24. 22 ; 35. 2 ; 53. 4.). (7) mas. (Riches), the contriver or bestower of offerings (I. 86. 3., II. 2. 11., VI. 16. 4., VII. 32. 14, 23., IX. 64. 15.). (8) adj. rich in nourishment, rich in offering-food, provided with offering-food (III. 6. 1 ; 27. 8 ; 29. 7., VII. 56. 15., VIII. 20. 16., X. 122. 4, 8 ; 147. 3.). The word *vajinivat*, according to Gr. (Wörterb.) has the sense of (1) 'provided with a horse' (V. 36. 6 ; X. 96. 8) and (2) rich in gift (in all other places). The word *vajinivatī*

has been used here in the following senses : Fraught with food (K. M. Banerjee ; Sk. ; Venk.), bestower of food (J. W., Ramānāth), filled up or rich with offerings (L., Benfey), having (doing) work connected with food (S), provided with sacrifice-connected with food (R. C. Dutt), rich with reward (Gr., Geldner), wealthy in spoil (Grf.), provided with food (Rosen), rich with steed (Lud.), mounted on a charger (V.). D. refers to 'one' having work shown in moving or in gaining something' by the word 'vājinivati'. Sk., in addition, signifies 'one provided with power or dependent (settler)'.

Vājebhiḥ vājinivati, literally meaning 'provided with one having (food-giving) energy by (food-giving) power', perhaps refers to the idea of the crop-producing capacity of the cultivated fields along the bank of the river Sarasvatī, who used to exhibit her power in inundating these grounds and making them fertile. Vājini, thus may refer to the fields along the bank of the river.

Yajñam [Yajña from \sqrt{yaj} , worship, adore, consecrate, offer (Dhātupāṭha).—Aryan, *Yazna* (Fick 1890). Av., *Yasno*, offering, worship of god. Gk. *agios*, holy, reverend]. In Nir. (3. 19), we see fifteen synonyms of yajña. Gr. (Wörterb.) recognises two senses in the word. (1) Worship of God, a series of acts, by which the God is adored, and appears as the middle point of offering homage ; offering (in the wider sense). (2) Worship in words of devotion. In Vedic times, the *yajñas* or the ritual ceremonies nearly always accompanied by slaughtering of animals dedicated as offerings, formed a very complex and elaborate system. (For vedic sacrifices, see Enc. Rel. Ethics, Vedic Religion).

Vaṣṭu [Imperative, second person, sing of *Vas* ; to desire (Dhātupāṭha) ; *vas* + *tu* = *vaṣṭu* (Pāṇ. II. 4. 72).—cf. Gk., *Echog*, *echegi*, perhaps *euchomai*—Sans. *useekuk*]. Sāyaṇa gives the meaning 'desire' ; but he also notes the significance 'carry through, complete' by referring to the sense in Ait. Ār. (1.1.4). Both Geldner (Glossar) and Grassmann (Wörterbuch) give the senses as desire, wish for, have pleasure in, make efforts, dispose of, carry on with affection, etc. The sense 'carry on to completion' seems to be very appropriate here.

Dhiyāvasuh [Dhiyāvasu is a compound; *dhiyā* (Instr. sing of *dhi*) + *vasu*, a vedic form corresponding to *dhivasu* in classical Sanskrit. Sāyaṇa makes it a Bahuvrihi compound and makes the third (Instrumental) case-ending not elided, as a vedic form: According to Dayānanda, it is a Tatpuruṣa compound, and the case-ending is left (Pāṇ. VI. 3. 14)]. The word *dhi* has already been fully discussed.

Vasu [\sqrt{vas} , shine, grow bright (a vedic root, connected with \sqrt{us} , burn, not in Dhātupāṭha) + *u* (Uṇādi, I. 10).—Indogerm., *uesu*, *eues*, good. Av., *vañhu-s*, *vohu*. Gall. in proper nouns as *Bello-*, *Sigo-vesus*, $\sqrt{vesu-avus}$. Ir ; *fele*, excellency. Cymr., *gwych*, cheerful. Gall. *Uisu-rix* (a celtic form). Old Illyria, *ves-clevesis* (cf. Sans. *vasusravas*). Gk., *egon*, the good. Got. *insiza*, better ; *insilu*, recreation, relief ; *wizön*, do well. Old Briton, *unje*, better. (Pokorny, Wörterb., p. 310 ; Brugm., p. 493). *vasna* (Lat. *venum*, *vendre*), price, value, probably comes from the same root *vas*]. In Nir. the word occurs as one of the fifteen synonyms of the 'the sun's beam' (2.15) and one of the twenty-eight synonyms of 'wealth' (3.9) ; the word has also been made to signify 'food' (5.19) ; lastly, the *vasus*, have been divided into three classes, as

belonging to the earth, middle region (atmosphere) and the heaven (12.42) ; evidently we are here concerned with a group of deities. Geldner (Glossar) gives the following senses ; Good, excellent ; riches, wealth ; a class of deities. Grassmann. (Wörterb.) finds the following meanings in which the word has been used in the RV ; (1) a. bright, splendid, brilliant, good (said of gods and devine ways) ; (2) a. good, pious (spoken of man) ; (3) a. good, wholesome (of articles) ; (4) mās. n. the brilliant, the good, principally as designation of gods, or (5) a class of gods, mentioned Rudras and Ādityas, or (6) mentioned with either of them, or (7) mentioned with the All-gods or Āñgirasas (560.4) ; also otherwise (8) mentioned with the Viśvadevas or Rātayas. (9) n., the good, often with the adj. candra, puruścandra, vāma, amṛta, etc. Rajvade (Ann. Bhandarkar Or. Res. Instit, vol. 9, p. 210) deals with the word *vasu* and shows that the word, standing at the end of a compound, sometimes means wealth and sometimes signifies possession like *vat* ; in certain cases it 'is either the *general* name of the gods or a meaningless affix.' We defer the discussion on Vasus as a class of deities to the proper place.

Dhiyāvasu. The word has been used here in the following senses : coverer (holder) of all riches by wisdom (Sk.), supporter of all by wisdom (Venk.), rich in devotion (Nir. 11.27 ; Ān. ; J. ; D. ; Rgh), recompenser of worship (or religious ceremonies) with wealth (S., W., R. C. Dutt) bestower of riches (R., Ramānāth), treasure of the prayer (L), source of wealth (K. M. Banerjee), rich in careful (alert) solicitude (Gr.) rich in sense (or intellect) (Geld., Glossar), rich in the prayer of men (V.), holder of riches through wisdom (Geld., tr.), one rewarding for devotion (Benf.), enriched with hymns (Grf.), excellent-minded (Lud.). The idea seems to be, in our mind, 'one rich in good judgment', (so that the worshipper (the holder of the sacrifice) may be rewarded (in the form of good crop) for perfectly conducting the sacrifice. The word occurs some eight times more elsewhere ; as the various senses in which it has been used have already been considered above, we do not deal with them in detail.

The general import seems to be thus : Let the river Sarasvati, the purifier, the holder of the strong (fertile lands along her bank) by her strength (that is, by inundating them with her waters), rich in judgment (for rewarding the holder of the sacrifice on her bank) come to conduct the sacrifice (so that there may be no defect in its performance).

Notes on accent. *Pāvaka* is acute on the last syllable (Phit 1. 1.) *Nah* is unaccented (Pāṇ. VIII. 1. 18). *Sarasvatī* is acutely accented on the first syllable, Pāṇ. III. 1. 3.) ; the affixes *vat* (= *matup*) and *i* (ñip) are unaccented (III. 1. 4.) ; the second syllable becomes circumflex as it (originally unaccented) follows an acutely accented syllable (Rkprātiśākhya III. 9.) in the following syllable owing to the affixes *matup* and *nip* (Pāṇ. III. 1. 4.) *Vāja* is acute on the first syllables (Pāṇ. VI. 1. 203), the case-ending being unaccented (Pāṇ. III. 1. 4), gives rise to circumflex accent (Rkprātiśākhya, III. 9.). *Vajīni* is acute on the second syllable (III. 1. 3) ; the third syllable is circumflex (Rkps. III. 9). *Yajñā* is acute on the second syllable (Pāṇ. III. 1. 3), *Vasṭu* has lost its accent due to elision of *a* (Śap) ; but the first syllable becomes circumflex in the Samhitā (Rkps. III. 9). *Dhiya* is acute in the second syllable (Pāṇ. VI. 1, 168) ; the third syllable of *dhiyāvasu* is circumflex.

Philosophical significance. According to D., the epithets assigned to Sarasvatī are indirectly referred to human being ; man must pray to God so that he may be truthful and have real learning and for his own well-being ; he should be helpful to others. Sarasvatī, in the idea of Lahiḍī, is the mother of creation, the Prakṛti ; she is regarded as the bestower of maternal care and love. She purifies the sinful mind and leads to emancipation. She bestows food and riches so that the sacrifice may be conducted perfectly. She ordains the fruit of good ceremonial works, such as sacrifices. Sarasvatī according to J., is regarded as Brahmā's wife or the beloved of Viṣṇu.

II. Codayitṛī sūnṛtānāṁ centantī sumatiñāṁ,
Yajñāṁ dadhe Sarasvatī.

Quoted in VS. 20, 85 ; TS. 4. 1. 11. 2.—Tr. in Muir's Original Sanskrit Texts. III, p. 254 ; in Keith's TS (English Tr.).

Ritual application—The present verse is used in Sautrāmaṇi sacrifice with the last. It is also used as the mantra for the offerings at the Vaiśvadeva ceremonies. In the fire ritual known as Ukhāsambharaṇa, which takes place at the new and full-moon days or at the ekāṣṭakā (the eighth day after full moon). This particular mantra is used for the offering to Sarasvatī, in the Vaiśvadeva rite.

Sarasvatī, sender (codayitṛī) of true and agreeable words (sūnṛtānāṁ) and instructress (centantī) of the good minded (sumatiñāṁ) has hold (supported) (dadhe) the sacrifice (Yajñāṁ).

Notes on words. Codayitri [\sqrt{cud} , *cud*, inspire, bring, (Dhātupāṭha, 1593) + trc (Pāṇ. III. 1.133, in the sense of 'the doer of an action') = $\sqrt{cud} + \eta ic$ (= i, after ellision of η and c) (Pāṇ. III. 1. 25) + tr = cod (Pāṇ. VII 3. 85) + i + tr = (codā (Pāṇ. III. 1. 69) + i) + tr = codaya + i (augment), as in the conjugation for *lut* + tr = codayitrā.— \sqrt{cud} . Indogerm. (s) *gued*, throw, shoot, chase ; intrans. dash along, hasten. (Ancient Indian *codati*, *codayati*, push). Modern Pers. *cust*, brisk' active, watching. Lit. *skudrus* ; *pa-spudeti* ; *spudinti*, Lasten Alb. *Leth*, throw. Old Bulgarian *is-kydati*, throw out. Russian *kidalb*. throw. Gk. *sudias*, *speudo*, *spoudazo*, *speido* (the latter Greek words beginning with *sp*, are taken to correspond to the Sanskrit word *codati*—by Schulze, GGA 1897, p. 910, foot note 5 ; but Persson, p.844 does not admit it,) Old Icelandic *skjota*, fling, hurl. Anglo-saxon *sceotan*, perhaps also *geotan*, throw, discharge. Old High German *sciozan*, throw, discharge. Lat. *studeo*, *studere*, (cf. *cudo*, Món.—Will. Dc.) (Pokorny Vol. I, p. 513, Vol. 2, p. 554 ; Persson, p. 844 ; Benfey, Sans.—Eng. Dic.)].

According to Gr. \sqrt{cud} has got two basal meanings ; (1) put in quick motion, (2) sharpen (in 488. 10, 444. 5, 946. 5, 762. 1). These original meanings are found in Old Norwegian *hvatu*, hasten, *hvelja* sharpen (Fick, first edition, 52), *hvat-r* sharp, bold, quick, *hvat-i* ; the sharpener *hvass*, sharp, pointed ; in Old High Germ., *heæzjan*, sharpen. The usual senses in which it has been used in the RV are : (1) sharpen, grind ; (2) inspire, incite ; (3) fire, inflame, cause, stimulate ; (4) set in quick motion drive, force ; (5) procure, furnish quickly ; (6) hasten, urge somewhat quickly ; (7) hurry, stir, agitate.

Geld. (Glossar) gives additional significances: Demand, request; accelerate, encourage, convey, etc. The word *codayitri* is used in two places, I. 3. 11 (as an epithet for Sarasvati) and 597. 6 (as an epithet of Dawn). It signifies inciter, inspirer, according to Gr. The word has been used in these senses, namely, 'inciter, inspirer, producer' by the different authors.

Sūñtānām [Possessive pl. of 'sūñta' 'sūñta' = *sūn* + 'ṛta'; *sūn* = *su* + *vān*, abandon; drive (Dhātupāṭha 1889 + *kvip* (Pāṇ. III. 2.76); 'ṛta' = *vṝt̄*, go, reach, extend (Dhātupāṭha, 937, 1098) + *kla*].

Su [An Indeclinable (*upasarya*) used both as a separate and nonseparable prefix in RV; it may be used as an adj. and adv.—Indogerm: *su-*, good, well. Av. *hu-* Old Pers. *u-* Ancient Iran. *su-*, *so-*, Gr. *eu* (in a good sense), *u-gims*, sound perfect. Gall. *su-*. Cymric (a branch of Celt) *hy*—Corn. *hy*. Breton *he*. Germ. *su-in* *Su-gambri*]. It has been used in the following senses. (1) good, well; (2) beautiful; (3) right, rightly; perfectly; (4) thoroughly, easy, easily; (5) much, greatly; (6) quickly (often with *u* = immediately, forthwith; with *mo*, that is *mā u* = 'never, by no means'). [For *su* as an independent particle, see Proc. Am. Or. Soc., 1893, Apr., p. xli.].

Rta [*vṝt̄*: Indogerm. *er*, set in motion, excite, agitate, etc.; the basic forms are *er-*, *ere*, *erei-*, *ereu-*, *eras*,—Rta, right, proper, appropriate, suitable (Pok.): rite (Pok.) Av. *ereta-*, *ereta-*. Old Pers. *arta-*, calm, sober, modest, right, holy ordinance. Lat *ratus*. Gk. *ararischo*. Oldenberg (N. G. 1915, 167-180) holds that it never means 'offer'.] In Nir. (2.24), it is one of the 101 synonyms of 'water' elsewhere (4.19.8.7.20) it is meant to indicate 'truth, sacrifice'. Gr. (in his *Wörterb.*) fully discusses the meanings of the word. He points out that the meaning of *v̄ar* is 'to fix by insertion' (that is, the spokes round the nave of the wheel). One may lay stress either on fixation or on insertion (fitting in). In the same way, 'ṛta' signifies 'one established, divine statute, unchangeable law or order' on one hand, and, on the other, 'watching; befitting; right; a skillful, holy, pious or righteous person'; or therefrom in neuter 'holy or pious work'; We enumerate here the various senses in which the word 'ṛta' has been used by Geldner and Grassmann:

1. Used as adj.—(1) Befitting; reliable; real; genuine (of things); truthful, sincere (of persons) [Geld. V. 20. 4; VIII. 60.5; X. 106.5.—Gr. I. 164. 8., V. 20.4., VII. 23.4., VIII. 27.19., X. 61.11.—(2) Holy, saintly [Gr. I. 65.3; 137.2., IV. 3.8. 9., VI. 67.4., VIII. 27.19., IX. 17.8, 62.30., X. 106. 5.]—(3) Righteous, upright, pious [Gr. I. 53.3; 68.5; 151.3; 152.3.; VII. 60.5.; X. 87.11]—II. Used adverbially.—(1) justly, in the right manner, really, well; vigorously [Gr. I. 68.4; 185.10., IV. 2.19; 40.5., VIII. 27.5.; IX. 97.23.; X. 67.2.]—(2) In the right way, walking in the right path [Gr. I. 41.4; 188.2.; V. 45.7.; VIII. 27.20.; IX. 69.3; X. 74.3., 78.2, 123.4].

III. Used as a noun.—Right; truth; reality; genuineness (Geld.)—(1) Right path [G.—IV. 23. 9.]—(2) Rule, custom [G.—III. 31. 1; X. 108. 11.]—sacred or religious custom [G.—VII. 100. 4, 5; 13. 26; IV. 23. 8f.; IX. 72. 6; VII. 95. 6; I. 165. 13; IV. 23.4.; X. 86. 10; I. 1. 8; III. 10. 2; 31. 9; 55. 13; X. 10. 4; 62. 2, 3; 138. 1; 43. 9; I. 73. 6; III. 6. 6;].—(3) Law, order, divine ordinance [G.—3. 31. 5; I. 124. 3; X. 70.

2 ; 80. 6.]—Gr. I. 23. 5 ; 67. 8 ; 105. 6, 15 ; 133. 1 ; 152. 1. ; II. 28. 4. ; III. 4. 5 ; 31. 9, 21 ; 54. 3 ; 58. 2. ; IV. 42. 4. ; V. 15. 2 ; 44. 2 ; 62. 1 ; 63. 7 ; 68. 4 ; VI. 39. 4 ; 68. 2., VII. 56. 2. ; VIII. 27. 5. ; IX. 70. 6 ; 80. 1. ; X. 12. 1, 2 ; 79. 4 ; 85. 1 ; 92. 4 ; 109. 1 ; 109. 1 ; 139. 4 ; 190. 1. ;—(4) Natural law, cosmic order, regular way of the world, all-regulating time [G.—I. 163. 5 ; V. 63. 1 ; 23. 5 ; VI. 17. 7 ; I. 164. 11.]—(5) Material world, reality [G.—X. 5. 7 ; 109. 1.]—(6) Justice, lawfulness, holiness [G.—III. 31. 21 ; I. 2, 8 ; 23. 5 ; V. 63. 7 ; 68. 4]—Gr. I. 20 ; 105. 5 ; 185. 6. ; V. 12. 3 ; 80. 1. ; VII. 75. 1. ; VIII. 27. 5.]—(7) Duty, obligation [Gr.—II. 27. 8. ; X. 108. 11.]—(8) Truth, reality (against falsehood) [G.—X. 79. 4 ; III. 55. III. ; AV. X, 7, 1 ; Br. I, 6, 6.—Gr. III. 4. 7 ; 5. 3. ; IV. 5. 11. ; VII. 34. 8. ; VIII. 13. 26. ; X. 10. 4 ; 34. 12 ; 61. 10.]—(9) Eternity, divine truth. [Gr.—I. 2. 8 ; 23. 5 ; 105. 12 ; 161. 9 ; 179. 1. ; II. 28. 5. ; III. 55. 3. ; VI. 51. 1. ; VIII. 6. 10. ; IX. 113. 4. ; X. 35. 8 ; 138. 1.]—(10) Religious faith, (belief), purifying thought, sense of piousness [G. see under (2)]—(11) Holy work, religious work [G. see under (2)]—(12) Prayer, worship ; rite, offering [G. see under (2).—Gr. I. 13. 18, 21 ; 34. 10 ; 46. 14 ; 71. 3 ; 105. 4 ; 121. 4 ; 141. 11 ; 143. 7 ; 147. 1 ; 156. 5 ; 190. 2. ; II. 29. 4 ; 30. 1. ; III. 5. 2 ; 6. 6 ; 27. 11 ; 56. 2. ; IV. 2. 3 ; 3. 4 ; 23. 8-10 ; 33. 11 ; 41. 3 ; 56. 6 ; V. 12. 2, 6 ; 59. 1. ; VI. 7. 1 ; 15. 14 ; 67. 8. ; VII. 7. 6 ; 16. 6 ; 21. 5 ; 38. 2 ; 39. 1 ; 101. 6. ; VIII. 7. 21 ; 12. 13-15 ; 52. 9 ; 97. 15 ; 100. 5. ; IX. 34. 5 ; 70. 1 ; 73. 9 ; 75. 2 ; 97. 23, 37 ; 103. 8. ; X. 8. 4, 5 ; 13. 5 ; 30. 11 ; 37. 1 ; 61. 14 ; 62. 2, 3 ; 99. 2 ; 179. 3.]—(13) Offering rule ; offering time ; offering place ; offering drink ; offering fire [G. see under (2).—Gr. I. 144. 2. ; IV. I. 13 ; 2. 14, 16 ; 23. 9 ; 56. 7 ; V. 62. 1 ; IX. 75. 3 ; 97. 24. ; X. 31. 11 ; 122. 6.]

Sūnṛta.—In Nir., the word is mentioned as one of the sixteen synonyms of 'dawn' (2. 19) and as one of the twenty-eight synonyms of 'food' (3. 9). The word is closely related to 'sūnara' in meaning. According to G. and Gr., the words sūnṛta and sūnara have been used in the following senses : (6) used as an adj. fairlooking ; noble, princely, of high rank ; rich, wealthy ; lucky, bringer of fortune. [G.—Gr. I. 164. 8. ; V. 20. 4. ; VII. 23. 4. ; VIII. 27. 19. ; X. 61. 11.]—(2) song, joy-song, prayer. [Gr. I. 65. 3 ; 137. 2. ; IV. 3. 8, 9. ; VI. 67. 4. ; VIII. 1. 5. ; IX. 17. 8 ; 62. 30. ; X. 105. 5.]—(3) Bliss, gloriousness ; rich gift [Gr. I. 53. 3 ; 68. 5 ; 151. 3 ; 152. 3. ; VII. 60. 5. ; X. 87. 11].—(4) The Dawn [G. I. 124. 10]. (5) Of things, noble, rich, costly [G. VII. 57. 6.—sūnara]. Oldenberg (ZDMG, vol. 50, p. 423) takes sūnara to mean, literally, 'a good man', whence 'liberal, open-handed'; he also thinks that 'sūnṛta' means 'liberality'. Oertel (Proc. Am. Or. Soc., 1891, May, p. XCV) takes the word 'sūnṛta' to mean 'disposition, manner of living, liberality'. The word 'sūnṛta' has been used here in the following senses by the various scholars :—(1) one delighting in truth (Vv.), (2) good word (An., Nar., Rgh.), truthful word (M. N. Dutt), true and agreeable speech (K. M. B.), (3) truth (Sk., Veṅk.), (4) pleasant song (Grf.), praise-song (Gr.), joyous hymns (Ved.), beautiful song (Ben.), holy prayer (L.), true sermon (R.), gift (G.), excellency (Lud.), receiving good qualities (D.).

The word has been used in the following senses elsewhere : Pleasant, joyous, joy-giving.—R. C. Dutt, 1.8.8., 1.113.12.—W. VI. 48.20.—Grf., 1.121. 14; 1.135.7 ; III. 31.21 ; VIII. 46.20.—Gr. 1.134.1 ; VI. 48.20 ; VIII. 46.20.—L., VI. 48.20 ; VIII. 46.20 (triumphant). CC-0. Jangamwadi Math Collection. Digitized by eGangotri

Pleasant and true.—S., I. 30.5.—R. C. Dutt, I. 30.5 ; I. 40.3 ; I. 134.1 ; I. 135.7 ; X. 141.2 ; etc.—W., VI. 48.23.

Pleasant and truthful word or speech.—S., most of the passages.—R. C. Dutt, VIII. 46.20 ; VI. 48.20 ; etc.—Personified as a goddess: S., I. 40.3.—W., I. 123.6 (word of truth) ; VII. 79.5 (word of truth). Prayer, chant song, praise.—S., I. 134.1 ; I. 135.7 (pleasant and truthful prayer).—R. C. Dutt, X. 111.10 (pleasant chant), I. 113.18 ; X. 61.21 (good prayer).—W. VII. 57.6. (glorified). X. 111. 10 ; I. 113.18 ; VII. 76.7 ; VIII. 19.22 (sincere praise) ; X. 61. 21 (desirable praise) ; III. 31.18 (true praise) ; X. 61.25.—Grf. VIII. 57.6 (praised) ; I. 123.6 (glad hymn) ; X. 39.2 (pleasant hymn) ; I. 3.11 (pleasant song) ; I. 113.18 (glad song) ; 3.31.18 (joyous song).—Geld., III. 31.18.—Gr., I. 30.5 ; I. 51.2 ; VIII. 13.8 ; I. 123.6 ; III. 61.2 ; X. 39.2 ; etc.—Lud., I. 134.1 ; I. 135.7 ; VII. 37.3 ; VII. 57.6 ; VIII. 13.8 ; many passages. Oblation.—W., X. 111.10.

Glorious deed, gracious deed.—W., Grf. VIII. 32.15. Noble, noble nature.—Grf. VII. 67.9.—R. C. Dutt. VII. 37.3. True, truthful, sincere.—W., VIII. 46.20 ; I. 8.8 ; I. 40.3 ; I. 134.1 ; etc.. Good, goodness, excellent, excellence.—W., VIII. 45.12.—Grf., I. 8.8 ; VIII. 45.12.—L., nearly all the passages.—Gr. I. 113.12 ; I. 48.2. Bounty, bountiful, abundance, prosperity.—W., VIII. 14.3 ; I. 48. 2 ; X. 39.2.—Grf., I. 30.5 ; VII. 37.3 ; VIII. 14.3 (yielding).—Geld. I. 8.8 ; I. 135.7 ; I. 113.12 ; III. 61.2 ; etc.—Lud., VII. 67.9 ;—L. X. 61.21.

Auspicious.—W., VIII. 45.12.—Grf. I. 113.12. Skilful, strong.—Grf. I. 51.2. Gift, grace,—Geld., I. 123.6 ; III. 31.21 ; I. 92.7 ; I. 113.4 ; I. 125.3.—Gr. VIII. 45.12 ; VII. 79.5 ; I. 3.11 ; VIII. 32.15 ; X. 61.21 ; X. 104.5. Rich, riches, treasure.—Gr. VII. 67.9 ; VII. 37.3.

In our opinion, the word 'sūnṛt' may be most appropriately translated as 'grace, gift.'

Cetanti [adj. qualifying Sarasvati.—*Cetanti* = \sqrt{ce} , (cit) perceive, conceive, understand (Dhātupāṭha, 39) + *satr* (= *at*) (Pāṇ. III. 2. 124) + *ñi* (i) = *cet* (for *cit*, by Pāṇ. VII. 3.86) + *a* (Pāṇ. III. 1.68) + *n* (= augment. num, only *n* remaining, by Pāṇ. VII. 1.80) + *t* (of *at*, *a* elided by Pāṇ. VI. 1.97) + *i* (in place of *ñi*, the fem. suffix).—The word *cetati* has its corresponding in Old Church Slav. C (b) *ta*,—I count (Brugmann, p. 605). Persson (p. 127) points out that *ketas* is connected with *cetati* (Ilijiñsky, Arch. f. Sl. Ph. 29, pp. 161.). The word has been used here in the following senses: Instructress [S. (Jñāpayatri), W., R. C. Dutt, M. N. D., Lāhidi, An., J., Rgh., Nar., Veñk.], inspirer of (Grf., Sk.), provoker of (V.), interpreter of (R.), giver of (Benf.), conveyer of (L.), thinking of (imagining) (Lud.), thoughtful (mindful) (Geld.), esteeming (Gr.). The sense of the word may be best shown as (1) 'inspiring, provoking' or (2) 'understanding (thinking of).'

Sumatinām [Possessive pl. of sumati ; sixth-case ending for the second (accus.)].

Sumati = *su* + \sqrt{man} , understand (Dhātupāṭha, 1177) + *tin* (*Kti*) = *su* + *ma* (for man, Pāṇ. VI. 4. 37, because *k* of the suffix *Kti* is dropped) + *ti*.— \sqrt{Man} : Indoger. men think be stirred up mentally: the bases being *men*, *mend*, *menē* (i). Av. *manayen*, one could think. Gk. *memona*, think, have desire. Lat.

memini (*monere, monstrum, etc.*) Goth. *man*, *munum*, *muns*, Anglo-saxon. *man*, *miamian*, *monian*, *gemunan*, *mudh*. Old High German *firmonet*. German *meinen*. Lit. *mano*. Armenian *i-manam*. Old Icelandic *munr*, sense, desire, lust.—*Mati* : Lat. *menuis*, *mentis*, *mentio*, *mentiri*, *mendar*. Goth. *gamunds*, *moda* Anglo-sax *mod*, *gemynd*. Gk. *mn̄tis* (=Vedic *mati*, according to Benfey, Sans-English Dic.), *mousa*, ie *mas + tia* (=Vedic *mati*, *hyn̄n*, according to Benfey. Dic.)].

The verbal root *man* has been used in the RV in the following senses (according to Geld., Gr., and other authorities, cf. Spiegel, in K Z, 23, p. 188).

- (1) Think, mediate, contemplate.
- (2) Think upon.
- (3) Think out, devise ; hence, devise a prayer or hymn.
- (4) Imagine, suppose, believe.
- (5) Observe, perceive, apprehend.
- (6) Take to be, deem, regard.
- (7) Recognise, understand, comprehend.
- (8) Be conceived (of a thing).
- (9) Learn, become aware of.
- (10) (Caus) Esteem, look upon, pay homage.
- (11) Hold an idea or opinion.
- (12) Seem, appear like.
- (13) Be proud.
- (14) Manifest in the sense of grandeur.
- (15) Remember, remember a person or thing, make remember, Praisingly remember.
- (16) Pray, worship.
- (17) (Caus.—Ātmanepadi) Esteem oneself highly.
- (18) (Desid.) Reflect upon, examine.
- (19) (Desid.) Doubt, call in question.

Mati :—The word has been used in the following senses in the RV (according to Geldner, Grassmann, Roth, etc.):

- (1) Thought, idea, impression.
- (2) Holy thought, devotion.
- (3) Holy song, pronounced prayer.
- (4) Mind, sense, feeling, disposition, intellect, mind personified.
- (5) Purpose, desire.
- (6) Care, solicitude.
- (7) Self-confidence, high opinion for one-self.

Sumati.—According to different scholars (including Yāska) the meanings in which the word has been used in the RV are as follows :—

- (1) Good will (usually of gods ;—*kalyāṇa mati* of Nir. 2. 11 ; 7. 22 ; 11. 12 ; 11. 19 ; 12. 39), kindness, mark of favour, grace.
- (2) Gracious act.
- (3) High thinking ; high-mindedness.

(4) Praise, song of praise ; prayer.
 (5) Used as adj.—Benevolent, well-disposed, good-minded.

The word *sumati* has been used here in the following senses : good-will (G., Lud.), good-thought (L., D., Ān., J., Nar., Rgh., Benf.), gracious thought (Grf.), right thinking (K. M. B.), auspicious meditation (R.), good pious feeling (V.), song of praise (Gr.), right-minded (W., R. C. D., M. N. D.), devoted (*bhaktiparāyaṇa*) worshipper (Sk.). We are inclined to accept the sense 'good-minded-ness.' 'high-minded-ness.'

Dadhe [*व॒द्धा* in present tense, sing. first person for third person—a Vedic irregularity]. See I. 3. 6. for the various meanings of *व॒द्धा*. The word has been used here in the following senses (according to the various writers) : Accept (most of the authors), receive (K. M. B.), support or hold (Ān., Sk.), brings about (V.) [Keith's. tr. in TS : Impeller of righteousness, Instigator of devotions, Sarasvatī hath established the sacrifice.]

The passage may be thus interpreted : Sarasvatī (The river on whose bank the ceremony has been commenced), who bestows her grace (perhaps by fertilising the soil on her bank) to the pious, devoted people, sees that the sacrifice is performed perfectly. We may also take that Sarasvatī by bestowing her grace to the sacrificer, promotes his devotion and good-minded-ness.

Notes on accent.—*Codayitri* is acute on the last syllable (Pāṇ. VI. 1. 174).—*Sūnṛtanam* *Sūnṛta* is acute on the last syllable (Pāṇ. VI. 2. 199). The sixth case-ending is unaccented (III. 1. 4) ; *ta* becomes circumflex, being followed by an unaccented syllable (Pāṇ. VIII. 4. 66) ; *nam* becomes *pracaya-Cetanti* is acute on the first syllable, (Pāṇ. VI. 1. 162) and unaccented on the last (owing to elision of *p* in *sap* and *śip*) (VI. 1. 186). The middle syllable becomes circumflex (Pāṇ. VIII. 4. 66).—*Sumatinūm* is acute on the last syllable optionally (Pāṇ. VI. 2. 199).—*Dadhe* has both the syllables unaccented, (Pāṇ. VIII. 1. 28).

Philosophical significances. According to Dayānanda, those persons who are fully learned and truthful and devoid of any falsehood are the only ones fit for true knowledge. In the opinion of Lahiḍī, the worship of the goddess of speech indicates earning of true knowledge, from which one becomes good-minded (truthful, devoted to God). People should obtain truth, morality and good-minded-ness from the Mother, the goddess of speech and learning. Narasimha points out that the success in a (religious ceremonial) work follows when such one is conducted with a knowledge of its nature (that is, knowing how a particular ceremonial work is to be performed with perfection) accompanied by use of *mantras*. In our opinion, the philosophical idea seems to be that one is sure to be favoured with the grace of god if he remain truthful and devoted to him.

12. Maho arṇaḥ Sarasvatī pracetayati ketunā.

Dhiyo viśvā virājati.

Quoted in VS. 28.86 ; Nir. 11.27.

Ritual application. Used in *Sautrāmaṇi* ceremonies, and recited in praise of Sarasvatī.

Sarsvatī (the goddess with a distinct form and in the form of the river) by (her) act (Ketunā) displays (pracetayati-makes known of) copious (mahah) flood (water) (arnaḥ) (in the form of currents) and enlightens (virājati) understandings (intellects of the performer of sacrifice) (dhiyah).

Notes on words. (a) Mahah [adj. qualifying arṇa ; in Nom. Sing., = *mahān* ; *mahah* is a Vedic irregularity, *h* in place of *t*. Mahāt = mah + ati (Uṇādi II. 84), declined as if followed by a *satr* affix, i.e., mah + at.—Mah : Av. *maz*. Mahat : Indogerm. *meg* (*h*) *nt*, *meg* (*h*) *n*, *meges* (all conjectural). Mahas : Av. *Mazah*, *mazan*, Gāthā Av. *mas* (as an adv.) 'very, much' (*meghs*). Younger Av. *as* 'very'. *Mahā* (acutely accented on the second syllable), feast, festival, offering ; = *makha*, whereof *magho*, Arm. *mec*, big, *mecarem*, hold high. Gk. *megas*, *megale*, *mega*. Alb. *math*, changed to *madi*, *madan*. Lat. *magnus*, *magis*, *maior*, *maximus*, Osk. *mais*, *maimas*. Umbr. *mestru*, *Maia*, the male of the vulcano and the mother of the Mercury (hence, big, old, the mother). Goth. *magu*, *mari*, *mahts*, etc. Old High Germ. *magan*—Anglo-Sax. *magan*, *miht*, etc. For a full discussion, see Pokorny (Wörterb.) vol. 2, p. 257.] In Nir. (2.24), it is one of the 101 synonyms of water ; in other places it means 'great, abundant'. etc.

The word *mahat* has been used in the RV in the following senses : (1) big, great (fig.) ; (2) high, lofty (fig.), (3) old ; (4) original, primary ; (5) mighty ; (6) venerable ; (7) copious, abundant ; (8) used substantively, the great. The appropriate meaning here seems to be 'strong or 'great'.

Arṇaḥ [Accus. sing. of *arṇas* from *ṛ*, move, get in (Dhātūpāṭha 936, 1092, 1498) + asun (= as) = ar + nuṣ (η augment) + as (Uṇādi, IV. 1626).—The verbal root *ṛ* = Indogerm. *er-*, *eri-*, *eru-*, etc., move, flow. *Arṇas* : Gr. *ergos*, spring, sprout. Av. *arenu*. cf. Old High Germ. *ernust*.] In Nir. (II. 24), the word is mentioned as one of the 37 synonyms of 'river'. The word arṇa is used in the following senses : (neut.) Stream, large river, flood, wave, high tide ; (mas.) wave (of conflict, of encounter) (mas.) proper name.

* (ab) Sarasvati's mighty, endless and impetuous flood is described in VI, 61, 2 and 8.—Despite Macdonell's assertion (*Vedic Mythology* p. 87) that Sarasvati is merely a river-goddess in the RV. and that as a goddess of speech she makes her first débüt only in the Brāhmaṇas, it is safe to contend from stanzas 10 and 11 of this hymn that the Ṛṣi Madhucchandas does think of her there as a goddess of wisdom and speech ; cf. Geldner, *Übersetzung*, s.v. Here, in stanza 12, she is clearly a river-deity in *ab*, but in *c* her other rôle appears to be present to the mind of the Ṛṣi.

(b) *prā*—verbal prep. 'forth'. The verbal preposition is always accented in a principal sentence.

cetayati—pres. 3 sg. of the causative base *cetaya*—of *cit*—'to perceive' 'appear,' cf. Av. *kaēt*—*pra + cetaya*—means 'to make manifest.' Sāyaṇa : *prakarṣeṇa jñāpa-*

*From here onward, the notes and the translation are brought to completion by Prof. Dr. Manilal Patel, Ph. D. (Marburg) of CC-0, Langgamwadi Math Collection. Digitized by eGangotri

yati; so also Uvāṭa and Mahidhara on VS. XX, 86. Griffith: 'illuminates'; so also Grassmann: 'erhellt'.

ketūṇa—instr. sg. of *Ketū-m.* (1) 'brightness' 'bright appearance' (2) 'flag' 'sign' 'banner' from *1' cit-*. Here 'brightness' seems more appropriate though in places like V, 11, 2-3; VII, 63, 2 'banner' suits better to the context. Griffith: 'light.' The traditional interpretation is 'activity' (*karman*) or 'wisdom' (*prajñā*). Sāyaṇa: *ketūṇa karmanā pravaharūpeṇa*. Yāska (Nir. XI, 27): *karmanā prajñāya vā*; so also Uvāṭa and Mahidhara. Skandasvāmi: *karmanā garjanakhyena* and he definitely discards the interpretation of 'wisdom'. Veṅkaṭamādhava: *karmanā*.

(c) *dhiyah*—acc. pl. of *dhi-f.* 'thought' 'pious thought'. For the discussion of various interpretations of the word, see p. 29 of this edition (English section). Sāyaṇa *anusṭhatrprajñānanī*. Yāska: *prajñānanī*. Skandasvāmi: *karmanī prajñā vā*. Veṅkaṭamādhava: *karmanī*. Uvāṭa and Mahidhara: *buddhīh*, Grassmann: 'Andachtswerk' (act of devotion) Sarup (English translation of Nir. XI, 27): 'devotions'. Dutt: 'under takings'.

vi rajati—pres. ind. 3 sg. of *1' rāj-* 'to rule over,' 'shine' with the prep. *vi* 'to preside over' 'govern'. Sāyaṇa: *viseṣeṇa dipayati*. Griffith: 'brightens.'

Our translation would run:

With her brightness Sarasvatī makes manifest her mighty flood. She presides over all (pious) thoughts.

The philosophical idea underlying the stanza seems to be that Sarasvatī, the river-goddess as well as the goddess of speech, inspires all beautiful thoughts both of the sacrificer and of the Ṛṣi who are apparently overawed with the mighty flood of the river.

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